

BAPTIST MAGAZINE.

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A BRIEF MEMOIR OF THE LATE REV.
J. JEFFEREYS, MISSIONARY TO MADAGASCAR.

*Extracted (by permission) chiefly from
"The Widowed Missionary's Journal,
containing some Account of Madagascar,
&c. by Keturah Jeffereys. Dedicated to the Duchess of Beaufort."*

THE dispensations of Providence (remarks Mr. Fletcher, of Stepney, who has kindly recommended this volume, in the preface,) are often marked by their afflictive-mysteriousness. In no circumstances is this more deeply felt, than when those who have been prepared, by a long process of trial and discipline, for usefulness, in the advancement of the Redeemer's kingdom, are suddenly, and, as we deem it, prematurely, removed from their stations of labour, to the realities of the eternal world. To them, indeed, glorious is the transition—a delightful exchange of toil and conflict, for "the rest that remaineth for the people of God;" but to survivors—above all, to those directly and immediately affected by such dispensations—they are naturally adapted to excite overwhelming emotions; and, were it not for the assurances and consolations of the Gospel, would induce a hopeless and heart-sinking depression. It is the prerogative of God to act as he pleases, and always to act with infinite wisdom, faithfulness, and love. He can fit instruments for their work by providential discipline and gracious influence, and when

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we are just looking for the beneficial results of their agency, lay them aside, to teach us that He can do without them, and that He alone is the source of efficiency and success.

Such were our feelings when the Rev. John Jeffereys was announced to be no longer "a pilgrim and a stranger upon the earth." Not to incur the censure, "that the righteous perisheth, and no man layeth it to heart," we call the attention of our readers to a brief outline of the life and labours of this young missionary.

He was born at Ellesmere, in Shropshire, and was the son of Thomas and Mary Jeffereys. By his pious mother, who has now met him in the realms of glory, he was taken to hear the Rev. J. Thomas, of the same place, and under his ministry he received very early impressions concerning the state of his soul. He has been often heard to say, that among his very early companions he was saluted by the name of Methodist, and that he could not tell the exact period of his conversion to God, as he had not been driven from the ways of sin by the terrors of Sinai, but had been drawn to Christ by the still small voice of mercy, echoing from the Gospel of peace.

Early in life, he united himself in communion with the church of Christ; thus securing to himself the privilege of a name and a place among the people of God.

Soon after his union to a Christian church, his mind was much

exercised with desires towards the work of the ministry. This was at length made known to the pastor, and after his talents had been tried, he was recommended to the Academy at Blackburn, then under the care of the Rev. Joseph Fletcher, A.M. and admitted a student in 1817. His character as a student, has received the following honourable testimony from his tutor:—

“Though some of the students might possess a higher order of mental capability, and previously acquired advantages, none excelled him in honourable and industrious application, unaffected humility, fervent piety, and most exemplary devotedness to all the duties of personal and social religion. It was soon evident to all around him, that he was not a candidate for the ministry from secular or merely professional views; his voluntary exercises in the visiting of the sick, in conversation with the poor in their cottages, and in occasional village preaching, proved that his heart was engaged in the great work to which he had consecrated his life.”

Long before his entrance on missionary labours, he exhibited the self-denial, energy, laborious concentration of all his powers to the advancement of the kingdom of Christ, which are so essentially requisite in those who are to go “far hence among the heathen;” and when his final determination was known, there was but one feeling of grateful and approving satisfaction amongst all who knew his excellencies, and admired his character.

Oh, thou great “Lord of the harvest,” qualify and “thrust out” into the harvest many labourers, possessed of a kindred mind with him whose spirit is now before thy throne!

After spending nearly three years in the seminary, Mr. Jeffereys expressed his desire to be engaged in the work of foreign missions. He did not express a preference for any one part of the world, but said, “Wherever you think I can be useful, there send me.”

About this time, an interesting letter from Radama, king of Madagascar, was brought to England by Prince Ratafi; this, and the recommendation of his tutor, induced the Directors of the London Missionary Society to accept Mr. Jeffereys as a suitable missionary for Madagascar, and to send him and Mrs. J. with several artisans, to that place. Into the work he entered with all his heart.

He was ordained to the office of a Christian missionary, May 30, 1821, at Chapel-street Chapel, Blackburn. The Rev. W. Roby, of Manchester, the Rev. J. Thomas, of Chorley, and the Rev. Joseph Fletcher, his tutor, were severally engaged; after which, Mr. Jeffereys took leave of his friends, and concluded the service with solemn prayer.

On Saturday morning, Aug. 4, 1821, Mr. Jeffereys, his wife, and a little girl of his by a former wife, left London for Gravesend. “As we walked (says Mrs. Jeffereys) through the streets of the metropolis, towards the place of embarkation, our hearts were crowded with anxieties, which can be more easily conceived than expressed. We felt that we were leaving our beloved and highly privileged country, and withdrawing from the fond ties of natural affection and endeared friendship, and said, ‘Who is sufficient for these things?’ But God bore up our spirits, and enabled us to proceed, notwithstanding the varied griefs that pressed upon us.

“On our arrival at the quay, we

found our esteemed friend, the Rev. J. Arundel, the Secretary of the Society, waiting to take leave of us. His Christian sympathy, and the consolatory encouragements he gave us in that season of peculiar anguish, were received, and are still remembered, with much gratitude. After a few minutes, spent in commending each other to a covenant-keeping God, we embarked, and arrived at Gravesend about noon. Here we were called to say Farewell, to the last relative I saw in England, my youngest sister, who accompanied us from London.

‘When eyes are beaming
What never tongue can tell,
When tears are streaming
From their crystal cell;
When hands are lock’d that dread to part,
And heart is met by throbbing heart,
Oh! bitter, bitter is the smart
Of them that bid farewell.’

BISHOP HEBER.

“The next day we communed at the Lord’s table, with the society under the care of the Rev. J. Kent, and on Monday we went on board the *Columba*, bound for the Isle of France. We joined, as fellow-passengers, Prince Ratifi, his secretary, &c. We were soon under weigh, and as my lingering looks hovered over my native land, I said,

‘England, with all thy faults, I love thee
still:
My country!’

But, in obedience to the voice of Him who says, ‘Go into all the world, and preach the Gospel to every creature,’ I can leave thee, and go to distant climes.”

Several things occurred on the voyage which are recorded in the journal, and which are well worthy of attention; but we must refer our readers to the book itself. Our pages will only allow us to

select a few incidents, chiefly of a religious nature.

The moral state of the Portuguese at Madeira is very affecting.

“On the Sabbath (the missionaries say) we visited several of their places of worship; all were highly decorated, but their services consisted of little else than ceremonial observances. The poor people are completely the dupes of a designing and crafty priesthood. Never did the value of a Christian education, and the distinguished privileges of my native country more affect my mind, than when I witnessed the ignorance and blindness of this awfully deluded people.”

On the 27th of November, 1821, after a voyage of nearly four months, they arrived in safety and health at Port Louis. Here they were kindly received by Mr. Le Brun, the missionary of the station, and informed, that as the wet season had just commenced, they could not proceed to Madagascar in less than six months.

This place, it is remarked, presents many painful proofs that the slave trade is not yet abandoned. “As we sat at breakfast the morning after our arrival, we saw a heavy carriage of manure pass along the public road, drawn by human beings, with very partial covering on their bodies, and goaded and urged forward by a guide, who carried a lash in his hand, and who often used it very smartly, and this is a common sight. These oppressed creatures are generally yoked together in pairs of six or eight, according to the weight of the carriage they have to draw.”

“Any persons possessing slaves, have power to send them to the Bazaar to be publicly whipped, if they have been guilty of dishonesty or running away. Here the treatment is sometimes very inhuman.”

Once, as I was passing, I beheld a poor creature lying on his face, fastened to a piece of timber, and groaning most piteously. On inquiry, I found he had received fifty lashes in the morning, and was condemned to lie there till evening, when he was to have fifty more!

‘ Then what is man ? And what man seeing this,
And having human feelings, does not blush
And hang his head, to think himself a mau ? ’

While here, Mr. Jeffereys visited a Catholic priest: his habitation and person were most interesting, and he, like Leander Van Ess, appears to possess the “ true grace of God.” “ He spoke of the errors of the Catholic church, and said, that in his opinion popery would ultimately be abolished. On parting, he very kindly and cordially shook hands with me, and wished me success in proclaiming the Gospel of Christ.”

On the 1st of May the missionaries took leave of their kind friends at Port Louis, went on board the ship, hoping, if all were well, to reach Madagascar in three or four days. On the 7th they were safely landed at Jamatave, near the coast, deeply affected with the prospect before them, and full of thanksgiving to God for what he had done for them.

On the 21st of May they set out on their journey to the capital, which they reached June the 10th. The country through which they passed is described as very delightful, well watered and fruitful, but the pleasure created by these prospects was much damped by the painful proofs of moral desolation generally discoverable in the conduct of the natives. The demon superstition has reared his throne, and as yet reigns uncontrolled; and however lamentable it may

appear to a benevolent mind, it is a fact, that all the Europeans who have ever visited this country, with the exception of some Catholic and three or four Protestant missionaries, have done nothing to lessen or destroy its power. Gain appears to have been the object of those who came to this island with an intention to colonize and to civilize it, and to them it was a matter of no moment in what way it was obtained. To a very alarming and painful extent the horrible slave trade has been carried on here, which has brutalized the character of the inhabitants.

The British Government have recently put a check to this traffic in human blood. The king, also, is fully disposed to abandon it, and to improve his people.

The kindness of God to Mr. and Mrs. Jeffereys, all through their route to the capital, was much in their remembrance, and on the day of their arrival quite overwhelmed them, constraining them to utter many vows of entire devotedness to his service.

They were, on their arrival, presented to king Radama, who received them very kindly, and invited them to dine with him, which invitation they accepted.

On the Sabbath, at seven o'clock in the morning, they attended the schools under the direction of their friends; the children appeared so clean and respectable, that they were quite delighted, especially when hearing them join in the praises of God. After singing, the children were catechised. Public service commenced at ten o'clock. Mr. Jeffereys preached from Acts xiii. 39. “ He went on his way rejoicing.” In the afternoon the children again met, forty-eight in number, when the King, Prince Ratifi, &c. attended. The examination was very satisfactory.

They departed, full of hope that they beheld the dawn of happy times in Madagascar.

The first efforts of Mr. and Mrs. Jeffereys were in a school, consisting of nine boys and three girls. They soon found that the children possessed no mean capacities.—“Our instructions (they remark) were received with gratitude and eagerness, and their progress astonished as well as delighted us. It is very seldom that any of that want of interest in their lessons is discoverable which is so common in English schools; their application is unwearied, till they have correctly attained their tasks.”

That the Malagassy-children are naturally shrewd and in the habit of reflecting, the missionary had many proofs, in the remarks made on the subject of conversation introduced among them. Mrs. J. has mentioned one:

“As I stood one day by Mr. Jeffereys, catechising the children, I asked them which of the commandments was most difficult to observe. One mentioned one, and another a different precept, till at last a boy, about twelve years old, said the last was the hardest. Mr. J. said, ‘Why is it so, my boy?’ He replied, ‘Because for one who is poor, to see another possessing a great deal of money, a great deal of clothes, and much cattle and rice, without wishing for some of them, is very hard; I think no person can keep this commandment.’”

Besides school engagements, Mr. J. when the weather and his strength permitted, daily went among the natives, to converse with them, or to meet them in the place appropriated to public worship. How these services were attended, and how much his own heart was interested in them, an extract from his diary will shew:

“It was with much delight I found myself surrounded this morning by about forty adults, besides the school, who had met to hear the word of life. They appeared to listen to my discourse with great attention. Some seemed much impressed with what they had heard, and confessed that it was just and good.

“Lord’s day, Sept. 27.—I left home after the morning service, with an intention to visit a village five miles distant, but met a number of men who were going to the forest for wood, for the king. To them I spoke of God, of man’s lost condition, his need of a Saviour, of Christ, as that Saviour, and his willingness to save all who desired his salvation; they listened with attention; my heart glowed with affection towards them.”

It was in this part of his work Mr. J. found the greatest pleasure, and to this he directed his principal aim. Hence arose his great anxiety to learn the language: his progress was so rapid as to astonish the natives. They used to say to him, “You are wise, you have learned to speak quickly.” In less than a year he could converse with them, and for nine months before he left the island he preached regular discourses on the Lord’s day, at home or in the villages.

Thus employed, it may easily be conceived that it was a source of considerable regret to Mr. J. to be compelled to withdraw for a time, on account of Mrs. J.’s health. In the month of January it pleased God to visit her with a painful indisposition, which gradually wasted her strength; and this continuing, in the month of May her danger was so great, that they were recommended to visit the Mauritius for a few months. Accordingly, on June 4, 1825, they

set out for the coast, where they arrived in thirteen days, and on the following Tuesday embarked for the Mauritius, in a vessel that came to trade with Madagascar for rice and cattle. An agreement was made with the master, to convey them and their four children to Port Louis for 200 dollars, for which they were to have very comfortable accommodation; but on going on board, they found them the reverse. Their mattresses were thrown on some sacks of rice in the ship's hold, near the cattle, which were separated from them only by a few raised sacks of rice. They had no other spot to occupy, excepting when the weather permitted to walk the deck. The captain, who was a French Roman Catholic, though sensible of their disappointment, was not at all concerned about it.

The first nine days of the voyage the family continued in comparative health, but on the tenth, Mr. J. and the eldest girl complained of a pain in the head. The usual remedies were employed, and with some appearance of success as to Mr. J. but none as to the child. "I expressed my fears (says the afflicted mother) to Mr. J. that the child was in a dangerous state, but he did not think so, and endeavoured to dissipate my fears, and to comfort my afflicted heart." In the evening of this day Mr. J. became much worse, and the delirium increased on him greatly, so that Mrs. J. began to despair of his recovery; but she divided her attention between her husband and the child, and fearing the latter would not live through the night, she requested the captain to let her have a light. "It is contrary to the rules of the ship, but I suppose you must have one," said he roughly! Mrs. J. continued to watch the dear child till about

midnight, when her spirit took its flight to the invisible world.

"I was now quite alone (she says) in the gloom of the midnight hour, agitated with the anguish of this painful bereavement, and, in anticipation, brooding over more bitter sorrows, as likely to come upon me." What the afflicted parent anticipated she soon realized, for her husband continued getting worse, so that she dared not communicate to him the sad intelligence of the death of the child, but was obliged to permit the body to be consigned to its watery tomb without the father knowing of her death; and in the course of three or four days after his dear remains were also committed to the silent deep, there to rest till the "sea shall give up her dead." He died in peace.

What the feelings of the heavily afflicted sufferer were, are most affectingly related by herself, "while she had the post of observation darker every hour," but her God sustained her in this hour of peculiar anguish, so that she was not permitted "to sorrow as one without hope," but to manifest much Christian submission.

Thus we have briefly detailed the leading facts of the short, but eventful, course of Mr. J. Soon it pleased Jehovah to terminate the career of this useful labourer; suddenly was he snatched away from all the relations and endearments of life, and all the honourable services before him. It was, indeed, an agonizing and mysterious dispensation! But God is wise.

Mrs. J. was thus left a widow with three children, the eldest not above four years of age, and in the expectation of soon adding to the number of her little helpless charge. The "God of the widow" sustained her in that, and succeeding hours of trial. She arrived at

Port Louis fourteen days after the death of her beloved husband, and received much kindness from the missionaries and friends there. After a stay of six weeks, she engaged a passage for London, where in about four months she arrived, and has since settled at Bath, at which place she is endeavouring to provide, as far as she can, for her infant family, by keeping a preparatory school for young gentlemen. To assist her in providing for her orphan family, and to record the excellences of her departed husband, at the solicitation of her friends, who have looked into her private journal, and who deeply sympathize with her in the sorrows she has endured, she has published a brief narrative of her travels with her husband, from which we have compiled (with permission) this memoir. An appeal was never made in vain to the sympathy and benevolence of British Christians, and we doubt not this will receive due attention.

That other young females may not be discouraged from embarking in missionary labours, we subjoin the testimony of Mrs. J. in favour of them:—

“Notwithstanding the arduous nature of missionary work, and the sorrows and sacrifices that sometimes attend it, the writer considers the condition and employ of none more honourable and happy, than that of persons truly devoted to it. Though she has had a portion of suffering and toil in it, that she is sure will not be considered small by any that peruse her history, yet she ventures to say, that if all the painfulness of her missionary career were now in prospect, she thinks the hope that God would sanctify it to her spiritual profit, and overrule it, in connection with her labours, for the salvation of souls, would be suffi-

cient to induce her to engage again in a work, the success of which lies near her heart.”

LETTERS OF THE LATE REV. ANDREW FULLER.

(Continued from p. 146.)

LETTER III.

On the Necessity of the Holy Spirit for the Right Understanding and Believing the Holy Scriptures.

MY DEAR FRIEND,

I DO not know, from any thing Mr. R. has written, unless it be his sermon on *the Sufficiency of the Holy Scriptures*, that on the subject of the present letter, there is any difference between his sentiments and my own. That sermon, which I read some time since, appears to me, to contain some things obscurely expressed, of which, I confess, I can form very little judgment. But I have been lately informed, by a friend of unquestionable judgment and veracity, and who was far from being prejudiced against Mr. R. that such sentences as this, not unfrequently escape him:—“What more than common sense is necessary to understand the Holy Scriptures? Not the Holy Spirit; for then Judas could not have understood them.” So also, I have been informed, by equally good authority, that he denies any thing of a *principle* being created or produced in the soul, in regeneration. In the sermon just alluded to, he seems to ridicule the idea: “A positive act of power (he says) would produce an occult quality, for which we have no name, and of which we know no use.”—*Occasional Sermons*, V. p. 98.

However, if he would adhere to what he says in his notes to Claude

(vol. ii. p. 320.) I am inclined to think we should agree. "*The Holy Spirit proposeth truth in the Scriptures, and formeth in those who believe, dispositions to admit it.*" By this, it would seem as if he thought something more than common sense was necessary to the reception of Divine truth; viz. *dispositions formed by the Holy Spirit*. With this I am perfectly satisfied. What ideas some may have entertained of the production of a Divine principle, I know not; but the whole idea I have of it, is, that it is *the formation of a disposition*.

With this representation of the work of the Spirit, I am satisfied. For aught I see, it is clear and comprehensive. And I only wish Mr. R. would adhere to it. It supposes *three* things, on each of which I shall offer a few remarks: 1. That holy dispositions are necessary, in order to the admission of Scripture truth. 2. That men by nature have no such disposition. 3. That the work of the Holy Spirit is necessary to produce it.

First: *Holy dispositions are necessary, in order to the admission of Scripture truth*. This, I think, Scripture and common sense concur to prove. Really and properly to understand any writer, it is necessary that we enter into his spirit, sentiments and feelings. Thus, to understand Sir Isaac Newton, we must have *a taste for philosophy*: otherwise, though we understand the words and sentences abstractedly, we shall never enter into his spirit and views. The writings of a philosopher must be *philosophically discerned*. So, without a *taste for poetry*, we shall never enter into the views and feelings of a Milton; *his* writings must be *poetically discerned*. And, by a parity of reasoning, properly

to understand the inspired writers, we must enter into *their* views and feelings, and be, in a sort inspired too. We must have, in some degree, the same spirit in reading as they had in writing. Hence, the Apostle Paul, in perfect agreement with the principles of right reasoning and common sense, declares, that the things of God, which are spiritual things, must be *spiritually discerned*. To suppose the Scriptures within the comprehension of an abandoned, vicious mind, would be to their reproach, rather than to their praise—a far greater reproach than would attach to the writings of the most profound philosopher, were they supposed to be within the comprehension of an idiot. It would be to the eternal dishonour of the sacred writings, if they did not exhibit a beauty and a life utterly incomprehensible to an unholy mind, and to which such a mind is an absolute stranger.

Secondly: *Men by nature have no disposition to admit Divine truth*. The gospel contains a system of principles directly levelled against the evil bias of the human heart. Wherever divine truth is admitted, pride must be abased, lust be mortified, and every sinful enjoyment abandoned. No wonder, therefore, that the carnal mind should be indisposed to the reception of this truth. It would be a much greater wonder, if it were *not* thus indisposed. But this aversion blinds the understanding, and warps the judgment. Take, for example, four or five Scripture truths—the evil of sin—the justice of God in punishing it with everlasting destruction—the unspeakable love of God, in the gift of his Son—the grace of God, in saving sinners—and the beauty and bliss of a holy life. Now what unholy mind can receive these truths? He that receives one will

receive all; but he that is blind to one will be blind to all.

Common sense proves a number of dispositions necessary to the right understanding of Divine truth, of which Scripture and experience prove men by nature to be destitute. One thing absolutely necessary, is, an *earnestness of spirit* after it. We must have a *heart* to know God. Jer. xxiv. 7. We must search for divine knowledge as one searcheth for hid treasure. "If thou wilt *incline* thine ear unto wisdom, and *apply thine heart* to understanding—if thou *criest* after knowledge, and *lifest up thy voice* for understanding—if thou *seekest* her as silver, and *searchest* for her as for hid treasures—*then* shall thou understand the fear of the Lord, and find the knowledge of God. Prov. ii.

But he that is under the dominion of sin, is generally under the dominion of *carelessness* and *indifference* to Divine truth; and so long as this is the case, all the common sense in the world will be of no avail. A *price* is, indeed, put into his hand to get wisdom; but it is a price *in the hand of a fool*, seeing he has no heart to possess it. His attention is absorbed by carnal objects: what cares he for religion? Hence the complaint—"Whom shall he teach knowledge? whom shall he make to understand doctrine? Them that are *weaned* from the milk, and *drawn* from the breasts." So long as people are *careless* about spiritual things, and know no pleasure beyond that of drinking at the fountains of sensual enjoyments, "precept may be upon precept, precept upon precept, line upon line, line upon line," over and over and over again; but they will not hear. Isa. xxviii. 7—13.

Or, suppose carelessness and sensual indulgencies be not the

obstacle—suppose a diligent attention to the acquirement of religious knowledge,—still, how many want a spirit of *meekness*, *openness to conviction*, *self-diffidence*, and *impartiality*; all which are necessary to a right understanding of divine truth. The Bereans not only searched the Scriptures daily, but received the word with *readiness of mind*. God declares, "the *meek* he will guide in judgment; the *meek* he will teach his way." But the natural man, with all his common sense, is not emptied of *self-sufficiency*. On the contrary, his heart puffeth him up; and while he "*thinketh he knoweth any thing, he knoweth nothing as he ought to know.*" This, I apprehend, was the case with Balaam and Judas, and every other naturally but not divinely enlightened sinner. With all their knowledge, they know not God; nor can they, in such a state of mind, enter into the spirit of his word.

I have sometimes wondered, that the words of the Apostle Paul should seem so difficult to be understood:—"The *natural man discerneth not the things of the Spirit of God; neither can he know them; for they are spiritually discerned.*"

Any man may affirm, and no man misunderstand him, or doubt the truth of the assertion,—that a *careless* man cannot find out knowledge, that a *self-conceited* man cannot be wise, or that a man under the influence of *prejudice* will not ascertain the truth: why then, should the words of the Apostle be accounted mysterious, and their truth be called in question, or explained away?

In any common quarrel among men, it is sure to be the case that he that is in the wrong is blind to truth and reason. To a bystander, the matter appears plain: but

should he attempt to mediate between the parties, to reason with the offender, and convince him of his evil, he will soon find that a *right spirit* is necessary to render his mediation successful. The man cannot *see* this, nor *understand* that; he cannot *perceive* wherein he was to blame in this thing, or *so much* in fault in the other. And why? Surely, not for want of a natural capacity; for he is exceedingly ingenious in finding excuses. Should the mediator proceed on the supposition of the man's being wholly and greatly to blame, and require satisfaction to be made, proposing, however, from his regard for the offender, as well as to equity, to make satisfaction *for* him, only insisting that the offender should *acknowledge* the offence, and *ask pardon*; so long as the man indulged a *wrong spirit*, all this would be inexplicable. True, he *must* admit the generosity of the mediator; but he cannot see what *necessity* there is for such a proposition, and especially why *so much* should be made of it: and as to his falling under, and asking pardon, these are terms to which he cannot submit, and the propriety of which he cannot discern. Should these terms be proposed to him in writing, it is a hundred to one but he puts *some other meaning* upon the words, than that apparent to an impartial person, and so excuses himself. If, however, the offended party be a person of *power*, so that the offender *must* yield, self-interest may dictate a feigned submission; but after all, he will *secretly think* the whole an unfair procedure. The application of this to the quarrel between God and the sinner, the mediation of Christ, and the reception given to it by the unregenerate, is perfectly easy. The sinner has *no disposi-*

tion to see things in their true light.

Thirdly; *The work of the Holy Spirit is necessary to produce a right disposition for the reception of the gospel.* This accords with our Lord's representations to Nicodemus. We have no reason to think that this "ruler of the Jews" was destitute of common sense. Yet Jesus told him, that unless he was born again, he could not see the kingdom of God. If ever we have a heart to know God, it must be of God's giving. Jer. xxiv. 7. A man may read his Bible, and be mightily pleased with himself for the discoveries he makes by the mere dint of common sense; but if he have no other perception, with all his ingenuity he will be blind to its *real glory*. Our own times furnish us with too many exemplifications. Let us tremble, lest we grieve the Holy Spirit by undervaluing his influences. If those who think they can do without the Spirit, were left to their own ingenuity. He would be just, nor could they complain. I wish our character be not drawn in that of the *Laodiceans*! "*Thou sayest I am rich, and increased in goods, and have need of nothing; but knowest not that thou art wretched and miserable, and poor, and blind, and naked.*" May we hearken to the counsel given to that deluded people, and apply to the true source of all spiritual light, for "*eyesalve that we may see.*" They were wonderfully enamoured with their *discernment*; but Christ pronounced them *blind*. They had applied to a wrong source for light. If they wished for knowledge worth obtaining, they must apply to *him* for it. Oh that we had a heart to hearken to this counsel!

You will not understand, by what I have written, that I think

there is *nothing* in the Scriptures which a man may discern by common sense, without the Holy Spirit. Doubtless this is the case with many of the facts of Scripture. All I mean to affirm is, *that there are truths in the Holy Scriptures—truths too, which constitute the essence and glory of the gospel—truths, the discernment and belief of which form the essence of true religion, which cannot be admitted without an answerable disposition; and that this disposition must be produced by the Holy Spirit.*

Whoever may think lightly of his influences, and fondly imagine they can do without them, may it be your prayer and mine—“*Take not thy Holy Spirit from me*”—“*Open thou mine eyes; that I may behold wonderous things out of thy law.*”

Yours cordially,

ANDREW FULLER.

THOUGHTS ON THE WISDOM OF GOD
IN HUMAN REDEMPTION.

“To the intent that now unto the principalities and powers in heavenly places, might be known, by the church, the manifold wisdom of God.” Ephes. iii. 10.

Proofs of divine wisdom every where abound. In the wonders of animal organization—in the laws of matter and motion—in the provision made for the supply of human wants—besides numberless other instances, we discern plain indications of skill and wise design. The religious contemplation of these subjects is pleasant and profitable, leading the mind to correct views of the divine character, and exciting emotions of astonishment and gratitude: with the devout Psalmist, we exclaim, “O Lord, how manifold are thy works! In wisdom hast thou made them all.”

But among the works of God

there is one whose glory surpasses all the rest; it is the work of man's salvation. The heavenly Intelligences, whose opportunities of observing the wisdom of the Most High have been so numerous and extensive, confess that *here* is its brightest exhibition. Much as they knew before of the matchless skill of Jehovah, they perceive that their previous knowledge was scanty and imperfect; they become learners again; new and enlarged views are presented to their admiring minds; and “now unto the principalities and powers in heavenly places, is known by the church the manifold wisdom of God.” This wisdom may be considered as displayed in the system of redemption—in the means adopted for the accomplishment of its objects, and in the history of its developement and progress.

I. *The system of redemption displays the wisdom of God.*

Observe its main peculiarity, *the mediation of the Saviour.* In his spotless life and painful death the law is “magnified and made honourable;” the mysterious constitution of his person secures the efficacy of his blood; while the manner in which the benefits of his atonement become our own, at once exalt the grace of God and humbles the sinner. How does divine wisdom conspicuously shine in this branch of salvation! Viewed in reference to God, it enables him honourably and righteously to shew mercy to the unworthy, without any detriment to his law or surrender of his rights. Viewed in reference to man, it presents a complete provision for all the wretchedness of his case. And so wisely is the whole contrived, that when the “love of God is shed abroad in the heart,” it is done in such a manner as produces a deep impression of the

evil of sin and the righteousness of the divine character: the guilt of our rebellion never appears so odious as when we contemplate the dying Redeemer: self-abasement and holy joy go hand in hand together: we triumphantly ask, "Who is he that condemneth?" and at the same time we "look upon Him whom we have pierced, and mourn." Truly, "Christ crucified is the power of God, and the wisdom of God."

A glance at the manner in which a personal interest in the blessings of Christ's mediation is obtained will lead to similar conclusions. If those only could enjoy these blessings who previously possessed certain dispositions and qualifications, how could the doctrine of free grace be defended? On the other hand, to affirm that they may be indiscriminately received, without any reference to character, seems hostile to the righteousness of God. How shall we solve the difficulty? Behold here the "wisdom of God!" "It is *of faith* that it might be by grace." Thus the love and the holiness of Jehovah are alike honoured: he who is justified by faith sees that he is wholly indebted to divine favour, and the faith which justifies is accompanied by corresponding fruits: it "purifieth the heart," and "worketh by love."

The way in which the *influences of the Holy Spirit* are exerted, affords another remarkable manifestation of divine wisdom. It is observable that the very same truth, in the reception of which the sinner is justified, is employed as the means of his sanctification. Holy dispositions and habits are not produced by an instantaneous change from sin to purity, but by the gradual operation of truth on the mind. The gospel addresses man as an intelligent, though fallen

being; it presents to him statements well adapted to convince his judgment, and excite all the sensibilities of his heart; it uses suitable motives; it appeals to the most powerful affections of our nature, gratitude and love; and thus it effects a "reasonable service." The Holy Spirit operates, not by superinducing new powers and faculties, but by restoring and renovating the mind; and the gospel is proved to be a system suited to the nature and constitution of man.

In the beautiful *simplicity* of the plan it accords with the other works of God. Throughout them all, this inimitable simplicity reigns. However complex any entire operation may appear, it may generally be resolved into a few main principles that pervade the whole. We see this in the plan of redemption: it is unspeakably grand and glorious, but it is far from being complicated. To display the grace and holiness of God is the object of its doctrines: to secure love to God and love to man is the design of its precepts, and the result of its influence. These general principles comprise the substance of the whole revelation, although they are capable of being almost infinitely diversified, so as to reveal the "manifold wisdom of God."

The *harmony* of the system is no less admirable. There is no clashing, no contradiction. One spirit is diffused throughout the whole, and unity of object is every where observed. It is particularly worthy our notice how carefully the honour of the Lord Jesus Christ is secured. He is the "all and in all," the sun and centre of the system, every part of which tends to promote his glory. Are we elected? We are "chosen *in Him*." Are we pardoned? "*He* is the propitiation for our sins."

Are we sanctified? Christ is "made of God unto us, sanctification." Are we adopted? "To as many as *received him*, to them gave he power to become the sons of God." Do we persevere? It is because he "is able to save to the uttermost." The Christian *lives*, "not to himself, but to Him that died for him:" he *dies*, to "depart and be with Christ;" and heaven itself is dwelling "for ever with the Lord." Now this is suitably and wisely arranged. It was fit that he who gave himself to the death, and bore the brunt of the battle, should receive "glory and honour," and that his redeemed church should render to him peculiar obedience. There is herein a propriety which every believer will acknowledge.

Nor let us fail to admire the *universal* adaptation of the gospel to the character and wants of men. It is not intended for any particular country, clime, or state of society: it suits man *as man*: sinners are every where to be found, and it is designed for sinners of every rank, and colour, and land. It is therefore as powerful now as at the time of its first promulgation. Its operations have been beheld under every variety of aspect; among barbarous and civilized nations—the unlearned and the lettered; in the sultry climes of the south, and in the regions of eternal snow; upon men of very different and even opposite dispositions and habits; amid all the vicissitudes and trials of life; and the effects have been constantly the same, displaying the "manifold wisdom of God."

II. *The means adopted for the accomplishment of the objects of redemption*, exhibit a similar manifestation of divine wisdom.

The manner in which *extraordinary gifts* were employed in the

first age of the church deserves notice. Humanly speaking, the gospel could not have been then promulgated to any extent without miraculous interference. Not to mention the length of time that must have been employed in preparing suitable agents for the work, it is evident that a new religion required to be divinely attested. It was so: "they went every where, preaching the word, the Lord working with them, and confirming the word by signs following." And those gifts which adorned the primitive church not only served to attest the divinity of the gospel, but were also direct and striking illustrations of its spirit. When the blind saw, the deaf heard, the lepers were cleansed, the lame walked, and the dead were raised up, men were taught that the religion with which those miracles were connected was a religion of benevolence and love. But as soon as the gospel was well established, it was perceived that such extraordinary measures were no longer required. Consequently, as there is no wastefulness in the divine administration, the *use* of these gifts ceased when their *necessity* was no longer apparent. The wisdom of this arrangement will be confessed by all.

In the *institution of the gospel ministry* the Lord has shewn his wisdom no less than his condescension. By choosing his messengers from men rather than from any superior order of beings, he has consulted the views and habits of mankind, and established a constitution better adapted to answer the designed end than any other which has ever entered into the heart of man to conceive. Angels might have spoken with more fervour and sublimity, but man only can sympathise with man. The Christian preacher addresses feel-

ings and sympathies of which he is himself a partaker, and speaks of what he has seen and heard, and tasted and felt. This plan is best suited to affect the human mind, and admirably tends to promote the divine glory, as all must see that the "excellency of the power" is of God.

We trace the wisdom of the Most High in the appointment of the ordinances of the gospel. The most momentous truths and facts lose in great measure their influence upon us, unless some means are adopted to render the impression permanent. The ordinances of the gospel were wisely instituted with this intent. The death and resurrection of the Saviour are confessedly the most important facts in the history of human redemption. How well suited are the institutions of the New Testament to remind us of them! By baptism, the Lord's Supper, and the Christian Sabbath, these interesting events are constantly brought before us, and our minds are "stirred up by way of remembrance." It is also an unquestionable proof of divine wisdom that our enjoyment of spiritual blessings depends in so great a degree on our diligent use of the means of grace, and that the manifestation of God's presence is inseparably connected with a conscientious regard to his will. Thus duty and interest coalesce: and our own pleasure and profit, united with the higher motives of the gospel, induce obedience to the authority of our Heavenly Father.

How well suited are the laws of church fellowship to promote the peace, happiness, and welfare of all Christian communities, to allay the storm of passion, soothe the unruly tempers of men, and diffuse gentleness and love! What contentions and heart-burning, and occasions of scoffing and reproach

had been spared if Christians had shewn a more practical regard to the "new commandment" of brotherly love, a more ready and un-deviating compliance with the Saviour's injunction respecting offences among brethren. Matt. xviii. 15—17. The exhortations contained in the epistolary writings of the New Testament are but amplifications of these admirable and comprehensive enactments, of which the universal suitableness is not less remarkable than their wisdom. They were not intended for any peculiar state of civil or political society, nor were they to be confined to the age and country in which they were first published. They evince consummate knowledge of human nature, and are adapted to men of every character, age, and clime.

III. The wisdom displayed in the plan of redemption may be seen in the history of its development and progress.

The time selected for its promulgation was admirably chosen. Four thousand years were suffered to elapse ere the promise given to our first parents was fulfilled. There were doubtless wise reasons for this apparent delay. Time was given to raise up a long succession of prophets, the accomplishment of whose predictions was to form one of the most powerful evidences of Christianity. Time was also afforded for a complete trial of human wisdom and strength in reference to the knowledge and service of God. That trial was made, and it was proved that to sanctify and save exceeded human power. "The world by human wisdom knew not God." There was no regenerating power in Pagan philosophy; for even the great masters of morals themselves failed to exemplify their own precepts, and often indulged in abominable vices. Then

when the most powerful minds had tried their might and their skill, and left the world worse than they found it, the "fulness of time" was come; God "sent forth his Son;" and the "grace of God" accomplished what the wise men of the world had essayed in vain; it taught men that "denying ungodliness and worldly lusts, they should live soberly, righteously, and godly in this present world."

The history of the church has furnished constant illustrations of the wisdom of God in *raising up men well qualified for the propagation and defence of the truth*, and in stationing them according to their suitableness. The zeal of Luther, the suavity of Melancthon, the learning of Calvin, the intrepidity of Knox, not to mention more, were admirably suited to the departments of labour which they filled. And the diversity of talent which we observe in the Christian church evinces at the same time the wise disposal of God and the richness of his resources. He can bring all the varieties of mind into his service, and he knows how to adjust the situations of his servants so as best to fulfil his purposes and to promote his own glory. The Saviour "has the stars in his right hand," and will place them in what part of the hemisphere he pleases. Some shall glitter in the evening twilight—some shall illuminate the midnight darkness—and some shall usher in the morning dawn; each has its proper station, and the church is called to admire herein the "manifold wisdom of God."

It has been wisely ordered that the history of the Church of Christ should afford perpetual evidence of *human weakness and insufficiency*. That "no flesh should glory in his presence" is, if one

may be allowed the expression, a favourite part of the plan of the Almighty: otherwise the fishermen of Galilee would not have been chosen to establish the kingdom of the Saviour. We are prone to magnify our own wisdom, power and resources, and to imagine that what is done *by* or rather *through* us cannot be done *without* us. To counteract this propensity God hath often pleased to bring about the most important results by means apparently inadequate and unsuitable, and to permit the church to fall into extreme danger before he interposes for its rescue—"that they might see and know, and consider, and understand together, that the hand of the Lord hath done it."

The very gradual progress of the cause of God cannot be contemplated with unconcern by the reflecting and serious mind. Christians are sometimes greatly depressed, when they think on the little success of the truth, and that after the lapse of eighteen hundred years so much should remain to be done. Unquestionably it is an affecting thought, that six hundred millions of our race are yet under the dominion of superstition or idolatry, and unacquainted with the Lord Jesus Christ. "We see not yet all things put under him." But perhaps it is not sufficiently considered, that this seeming delay of the final triumph of the Saviour has given opportunity for the exercise of all the arts of Satanic policy. Ample scope has been afforded for the trial of all the schemes that infernal cunning and malice could invent. The Gospel has been brought into contact with the various systems of false religion, and has triumphantly shown its superiority. The "principalities and powers in heavenly places," have seen Christianity in almost

every possible situation—prosperous, persecuted, corrupted, in health, in sickness, in wealth, in poverty, now languishing in feebleness and inactivity, anon springing up with new vigour and life, as one risen from the dead. The preservation of the Gospel in such various circumstances, has evinced more of the power and wisdom of God than could have been otherwise displayed. And when every foe shall be vanquished, and the Saviour, seated on his “great white throne,” shall “see of the travail of his soul and be satisfied,” then will those holy beings unite with all the glorified in celebrating the “manifold wisdom of God,” that overcame every difficulty, foiled every hostile effort, secured everlasting glory to himself, and immortal happiness to the church, and rendered further revolt and opposition for ever impossible.—“Hallelujah! the Lord God omnipotent reigneth!”

Truly, the redemption of the soul is the noblest work of God; the finest specimen of his skill, the fullest disclosure of his mind, the concentrated display of all his perfections.

“Here his whole name appears complete.”

To study this theme is the noblest employment of the human mind. Here is room for the loftiest flights, the most penetrating research, the most minute investigation. It is a subject which calls forth the intense ardour and sublime devotion of angelic powers. Let us imitate those pure and exalted beings, and “desire to look into” the “mystery of God, and of the Father, and of Christ, in which are hid all the treasures of wisdom and knowledge.” Let us carefully read, closely meditate, compare the written word with the past and present history of the church, mark the hand of God, and the manner in which the dispensations of Providence have been made subservient to the designs of grace, and fervently pray for the influences of the Holy Spirit, that we may obtain a clear and comprehensive understanding of the ways of God. Much is yet to be learned. And “the meek will he guide in judgment, the meek will he teach his way.”

C.

POETRY.

Leaves of Autumn.

Leaves of Autumn, buddled lying
Under canopy of trees;
Or in fitful courses flying,
Sport of every passing breeze;
In your fate the great Creator
Speaks the frailty of our nature.
Were ye, by the whirlwind's fury,
From you spreading branches torn?
Or a lingering death endure ye,
Nipped by frosty breath of morn,
Where dishevelled and decaying,
Worms are on your ruins preying?
Well I marked the time pacific,
Fanned by gales of flowery May;
When awoke your buds prolific,
Glittering in the sunny ray;
Birds amid the woodland singing,
Dews of heaven fed your springing.

Quickly passed your summer's glory,
Shrouded in autumnal gloom;
Colours changing, transitory,
Ushered in the final doom;
When, on lap of earth extended,
All your fading beauty ended.
Such the budding life of mortals,
Such the joyous spring of youth;
While the glare of Fancy's portals
Lures the wandering step from truth;
Till, in colours changed and hoary,
Comes the autumn of our story.
Then, to earth, to earth descending,
Short or lingering be our stay;
All to earth their steps are tending,
All to death and worms a prey:
Such the voice of our Creator,
Such the frailty of our nature.

Ewood Hall.

W. F.

REVIEW.

The Course of Time; a Poem in Ten Books. By ROBERT POLLOK, A.M. Third Edition. Price 10s. 6d. Edinburgh: Blackwood. London: Cadell.

THIS poem has the indubitable stamp of genius. It is an eagle's flight towards the sun; and having ascended far above the ordinary sphere of song, into those regions which a few only of the most gifted of our race have penetrated, his movements are not often characterised by those irregularities which bespeak weakness or weariness, producing cycles and epicycles, and circumvolutions, which render it doubtful whether he can sustain the unusual elevation; but he swims and soars along, as in his native element, and as if accustomed to the purity and sunshine of brighter skies.

It is remarkable that, having at once attracted all eyes by his ascent, the youthful bard returned not to enjoy the applauses of earth; but immediately after producing what has so astonished the world, seemed as it were to continue his flight, till springing across the boundary of time, he passed from mortal gaze into the glories of that world of blessedness, where neither the incense of flattery can tempt, nor the breath of envy and detraction annoy, the perfected and happy spirit.

The merits of the poem itself, the critical period of the author's decease, the extraordinary and instantaneous popularity it has acquired, and more especially the religious character which it bears, furnish so many reasons for assigning an unusual space to the review of this production. We shall feel at the greater liberty to expatiate on its merits, and to examine its defects, since the exposure of neither the one nor the other can now affect the writer, though they will tend to adjust his claims to distinction; and since we can incur no suspicion of being influenced by un-

worthy motives. Having no knowledge of the author's name till we heard it in an indistinct and general rumour, and no information of the rise, progress, and termination of his unprefaced and unpatronized poem, till we had it put into our hands; we read it as we shall review it, without suffering ourselves to be affected by any preconceived notions or cherished partialities.

Mr. Pollok's performance is of so lofty a character, that almost every reader will immediately bring it into comparison with Milton; both because it is essentially religious, and because if it ought not to be considered as in style and manner a direct imitation of the *Paradise Lost*, it infallibly reminds us of our immortal bard. Our opinion with regard to this point must be determined by a careful consideration of the general plan of these two noble epics, and of particular passages in each, which will allow of being compared or contrasted. By pursuing this inquiry, we shall have an opportunity of bringing the new poem more immediately into view.

The general plan and method of the *Paradise Lost* and the *Course of Time* are widely different. On the former we need not dilate; the latter is too limited to require many words. Milton, in recounting the sad story of human transgression, with its disastrous consequences, did not content himself with a simple recital of the tale, or a few pathetic appeals upon the subject of the fall, and the displeasure of Almighty God; but, taking a wider range, his daring muse adventured into unknown regions, brought into action hosts of mighty intelligences, which were either spoken of occasionally in Scripture, or represented in the mythological fictions of antiquity, and devised unwonted combinations of imagery and thought. The *Paradise Lost* is a book of various knowledge: it exhibits a mind stored

with the treasures of literature and science, and capable of making use of them all at will, and of flinging over the vast tracks of human thought the pure and glowing light of a vivid imagination. Even to read this wonderful production with advantage, requires no ordinary acquaintance with the fables of mythology, the facts of history, and the principles of revelation; while it still instructs by its wisdom, and enchants by its beauty. The *dulce* and the *utile* are every where combined; we must be dull indeed not to be fascinated, and insusceptible indeed not to be improved. Sweetness and sublimity are so wonderfully associated, that here seems to be whatever is most affecting in the pathetic poets, whatever is most majestic in poets of stately gait and march, whatever is most brilliant in the masters of fancy, and whatever is most correct in the teachers of truth. The Shakespeares and the Drydens of Britain, the Homers and the Pindars of Greece, the Horaces and the Virgils of Rome, seem to wait around the ascending chariot of Milton, like the princes of provinces around the throne of their universal potentate; while he dips his own unborrowed pencil in the brightest colours of description, and quaffs the nectar of immortality.

We are aware that objections have been raised against the scheme of Milton, in bringing the machinery of fiction and mythology into contact with the story of the fall; and we have no hesitation in admitting, that probably in any other hands it must have failed. The difficulties of *managing* such a strange and somewhat unnatural combination are obvious, and must antecedently have been regarded as insurmountable. Conversations held between the highest order of beings, good and bad; contentions carried on above this "visible, diurnal sphere," between angelic and demon spirits; councils, and contrivances; and actions, each appropriate, peculiar, and superhuman; results to be described, which should be felt to the very extremities of creation, and to the remotest period of conceivable and inconceivable duration; were no subjects

for any poet less than Milton, who seemed capacitated to explore the profundities of reason and the sublimities of fancy. Milton has eminently succeeded, and the success he has acquired has shewn the skill as well as grandeur of the scheme. We grant that, however perfect the imagery in itself, however well sustained and beautifully combined, however magnificent and glowing, it would have been an incumbrance on the poem, and incompatible with its true design, and with its powerful effect, had the fiction impeded rather than aided the general progress of the tale; but while it is made to aid its progress and excite a deeper interest, by bringing all worlds and beings into connection with the history, that which is most splendid in execution, seems at the same time to be most perfect in conception. Laying the foundation, therefore, in truth itself, Milton has reared a mighty superstructure of the richest materials, which, like a colossal column, seen afar off under a clear sky, must attract by its solitary loftiness, and like the enduring pyramid, is destined to co-exist with time itself.

Nothing, however, can be more artificial than the construction of Mr. Pollok's poem. There are no difficult combinations, no superhuman beings, no collateral and invisible workings and counterworkings of power to manage. The commonest poetic capabilities could have framed the plan, if plan it can be called, which is in fact without variety, and comes upon us with no pretensions. It is, in fact, like a long piece of music, without any change of key. He has not, therefore, in the construction of his poem, given himself the opportunity of displaying the skill of a practised and first-rate poet, in awakening a perpetual interest in new and unheard-of events, and in the variety of ever shifting movements. This is an opportunity which, in our opinion, he has lost or unwisely neglected. There is a curiosity in the human mind, which in the perusal of a work of fiction or fancy, demands to be gratified; there are passions in the human heart which seek

to be employed : when these claims are almost entirely disregarded, some natural and just feeling of disappointment ensues. However deep the interest otherwise excited, it seems to us a radical defect in a performance of this kind, not to attempt the comparatively easy task of making it deeper still, by uniting with simple history or pointed appeal the entertainment of allegory. While clearly distinguished, they may, as we have many proofs, be advantageously combined. In lieu of all the varied and fascinating machinery of Milton's epic, we have in Mr. Pollok nothing but the simple and common-place fiction of two youthful inhabitants of heaven walking "high on the hills of immortality," and as they were conversing together, and looking over the celestial battlements, they observe the approach of another spirit, who at length is received by them with "the embrace sincere of holy love," and "with comely greeting kind." After a splendid description of what he witnessed, in his flight to the celestial world, which we shall have occasion hereafter to notice, he solicits information of the happy beings whose society he has joined. They, professing to be, like himself, but newly arrived, and comparatively ignorant, propose to accompany him to an ancient and renowned bard of earth, who, they state, frequently instructs and entertains the youth of heaven, who gather round him as he sits on a little mount. They accordingly repair to the spot, and this emparadised bard (Milton, of course) relates the progress of past events, from the creation to the end of the world. Nothing could have redeemed the tale of facts so generally familiar from dulness, but the forcible manner in which it is recounted, the striking illustration of the great principles of eternal truth it contains, and the glowing and highly poetic descriptions with which it is interspersed. While, however, we cannot but deem the slender fiction on which the whole story is suspended as poor, and, considering the high occasion, by no means *in keeping* with the general sublimity of the poem itself, and therefore, in this respect,

strikingly inferior to our greatest poet; we must do justice to the memory of Mr. Pollok by saying, that nothing can be finer than the choice and expression of the subject which he has treated. That subject is expressed in the title page, "*The Course of Time*." It was a bold and magnificent idea, for the poet to presuppose time, with all its years and events, to have passed away; and to undertake to look back upon them, for the purpose of description, from the depths of a future eternity. The very conception is so sublime, that we almost question whether any one could have so formed or dared to attempt its execution, who was not consciously capacitated to perform the new, difficult, and hitherto unimagined task.

In furnishing now a more detailed account of the poem, we shall naturally be led to the second point of comparison between the present extraordinary author and the most illustrious poet of Britain; namely, the respective merits of particular passages. We must premise, in general, that the superiority of the latter is decisive with regard both to the number and quality of beautiful and simply elegant descriptions. In Mr. Pollok's poem these are rather sparingly distributed; and though there are fine expressions, and some detached pieces of great excellence, we are not aware of any that can fairly rival, or indeed well compare, with the inimitable portions of *Paradise Lost* of a similar character. The best, and there are in fact few others that aim at simple beauty, occurs early, and is the description of the "ancient bard's" seat, to whom the three spirits repaired, as we have mentioned, for instruction on subjects of the deepest interest:—

"Fit was the place, most fit for holy
musing.

Upon a little mount, that gently rose,
He sat, clothed in white robes; and o'er his
head

A laurel tree, of lustiest, eldest growth,
Stately and tall, and shadowing far and
wide—

Not fruitless, as on earth, but bloomed, and
rich

With frequent clusters, ripe to heavenly
taste—

Spread its eternal boughs, and in its arms
 A myrtle of unfading leaf embraced.
 The rose and lily, fresh with fragrant dew,
 And every flower of fairest cheek, around
 Him, smiling flocked. Beneath his feet,
 fast by,
 And round his sacred hill, a streamlet
 walked,
 Warbling the holy melodies of heaven.
 The hallowed zephyrs brought him incense
 sweet;
 And out before him opened, in prospect
 long,
 The river of life, in many a winding maze
 Descending from the lofty throne of God,
 That with excessive glory closed the scene.”
 pp. 17, 18.

The passage in Milton, which it is perhaps fairest to introduce, for the purpose of enabling the reader to compare these giants of song, and which is somewhat akin in subject, is part of the description of the garden of Eden, where our first parents dwelt in their innocence. It occurs in the fourth book of the *Paradise Lost*:—

“ Thus was this place
 A happy rural seat of various views;
 Groves whose rich trees wept odorous gums
 and balm,
 Others whose fruit, burnish’d with golden
 rind,
 Hung amiable, Hesperian fables true,
 If true, here only, and of delicious taste:
 Betwixt them lawns, or level downs, and
 flocks
 Grazing the tender herb, were interpos’d,
 Or palmy hillock; or the flow’ry lap
 Of some irriguous valley spread her store,
 Flow’rs of all hue, and without thorn the
 rose:
 Another side, umbrageous grots and caves
 Of cool recess, o’er which the mantling vine
 Lays forth her purple grape, and gently
 creeps
 Luxuriant; meanwhile murm’ring waters
 fall
 Down the slope hills, dispers’d, or in a
 lake,
 That to the fringed bank with myrtle crown’d
 Her crystal mirror holds, unite their streams.
 The birds their quire apply; airs, vernal
 airs,
 Breathing the smell of field and grove, at-
 tune
 The trembling leaves, while universal Pan,
 Knit with the Graces and the Hours, in dance
 Led on th’ eternal spring.”

Par. Lost, book iv. l. 246—268.

(To be concluded in our next.)

The Vision of the Heavenly World; to which is prefixed a Memoir of Mrs. Eliza Leslie, who died at Monghyr, Hindostan, April 8, 1826, with Extracts from her Correspondence. By ANDREW LESLIE. pp. lxiv. 111. Price 3s. Wightman and Cramp.

THE bereaved husband and mourning relatives of the excellent, but departed female, whose brief memoir is now before us, have participated in our tenderest sympathies, whose renewed and more abiding expression we find claimed, while we pensively turn over the pages of this memorial of Christian character and conjugal affection; and we are anxious to meet this claim in a manner at once acceptable to those whose relation or intimacy may be supposed to impart intense interest to this work, and serviceable to others, whose highest advantage its perusal is well adapted to promote.

Mrs. Leslie did not, indeed, live to complete her twenty-first year; yet she lived long enough to exemplify, through divine grace, the efficacy of Christian principles in some of the most important relations of life. Trained up in the nurture and admonition of the Lord, under the vigilant and fostering care of parental tenderness, she continued surrounded by the endearments of home till about her twelfth year, when she was transferred to the residence of an esteemed relative, to whom, from this circumstance, she became an object of increasing pious solicitude; and where it appears to have been the good pleasure of God, in her 14th or 15th year, effectually to have drawn her to himself. When she had completed her 18th year, she publicly professed her attachment to the Saviour of sinners, and was baptized at Coventry, by her honoured father. Mr. Leslie had for some time previously been acquainted with the excellences of her character, and as he was now about to leave our shores for the continent of India, as a missionary, he solicited her to become his companion in the sacred and arduous undertaking. To this proposal, with the concurrence of her friends, she consented; and though she keenly felt the parting

pang, and the far distant separation, yet her letters, whenever she adverts to the subject, uniformly attest that she never repented the determination to which she considered herself to have been directed by the providence of God.

In October, 1823, Mr. and Mrs. Leslie embarked at Portsmouth, for the destined sphere of their benevolent exertions; and how much Mrs. L.'s mind was engaged in the great object before her, may be inferred from the following statement:—

“Being of a literary turn of mind, her reading was very extensive and diversified; and feeling a peculiar degree of pleasure in the acquirement of language, she not only retained her knowledge of the French which she had learned at Battersea, but shortly after we had entered upon our voyage, she, in addition to Hindoostanee, commenced the Hebrew, and had actually read through the whole of the Psalms, and the greater part of Genesis, before ever we touched the shores of India.” p. xiii.

They arrived at their station, Monghyr, July 17, 1824; and from the next extract it will be seen with what ardour this excellent female immediately applied herself to fulfil the duties, and surmount the difficulties of her situation:—

“On our arrival she lost no time in attending particularly to the language of the people among whom she had come to dwell; and so speedily did she surmount its difficulties, that in much less than a year she could not only transact, with the most perfect ease, all the concerns of life, but she managed the affairs of twelve schools, regularly examined the children, and often talked with them and others on the great subject of religion.” p. xiv.

Nor, amidst these diversified engagements, does she appear to have been unmindful either of her own spiritual concerns, or of the interests of her beloved connections whom she had left in England, as the reader will be much gratified to perceive, when he peruses the account which is given of her diary, and the acceptable specimen of her correspondence. We give a few sentences from the latter:—

“Oh! if my letter could fly as fast as my thoughts and affections, how soon should

you become acquainted with all the most intimate joys and sorrows of your poor far distant child; but before this sheet can reach you, the various circumstances which may now interest or agitate my mind will most likely be in a measure forgotten, and be succeeded by others perhaps more pleasing or more distressing in their nature. Well, our greatest our only real consolations arise from knowing that all our times are in the hands of our infinitely wise and compassionate heavenly Father, that every stroke we feel is inflicted or permitted by Him, and that all things shall work together for good to them that love God; and these consolations, and others similar to them ‘neither few nor small,’ are not confined to any place or circumstances. May you, my dearest parents in England, and we in India, continue to drink largely of these rich streams under every trial and affliction with which we may be visited below; until we shall (as we trust) exchange them for that river above, whose waters make glad the city of our God. India is now like a large hospital. A peculiarly trying fever (which in many cases, particularly higher up in the country, is succeeded by cholera morbus) is now raging in almost every station. In Monghyr I do not think a dozen Europeans have escaped it. Mr. Leslie and myself are at present among that favoured number; but I am expecting an attack of it in one or both of us every hour.” p. xlii.

Soon, indeed, was she called to realize that important change to which she so piously refers. The above letter bears date August 25, 1825, and on the 8th of April, in the following year, she was seized with the cholera morbus, by which, in a few hours, she was removed from this world. A happy serenity of mind, arising from humble dependence on Jesus Christ, characterized the solemn closing scene.

That this trying event has been attended with much spiritual instruction to the mind of the surviving husband, the latter part of this volume affords ample and satisfactory evidence.—Though he was not permitted immediately with her to overstep the boundary line which separates the visible from the invisible world, yet in the exercises of his mind, and by the aids of revelation, he has been assisted to regard this affecting providence as a sort of Pisgah, to whose summit he was called, that, for his personal consolation and

ministerial improvement, he might contemplate "*The Vision of the Heavenly World.*" On this pleasing, but difficult subject, the serious reader will meet with many statements to raise and animate his hope, in prospect of that period when heart and flesh must fail. This portion of the volume is divided into six parts:—1. *The Vision of Heaven*; 2. *The Vision of God*; 3. *The Vision of Jesus*; 4. *The Vision of the Angels*; 5. *The Vision of the Saints*; 6. *The Vision of the pleasures and employments of the Saints.*

In these devout and judicious reflections, there are many passages which we should have much pleasure in presenting to the view of our readers; but this department of our pages is too confined to admit us to add more than our cordial recommendation of the work, and to express our sincere hope that its circulation may be equal to its merit. "The profits, if any, are to be appropriated to the Baptist Mission Fund for Widows and Orphans."

We are happy to inform our readers, that a second edition of this excellent publication has just issued from the press.

Sketch of the Life of the Rev. Isaac Slee, with an Extract from his Farewell Sermon, on his resigning the Perpetual Curacy of Plumpton, in Cumberland, in consequence of becoming a Baptist.
By J. KINGHORN. pp. 24. Wightman.

MANY years since we remember to have read, with considerable interest, Mr. Slee's farewell Sermon to the Church of England. It was then very extensively circulated, and we have no doubt was the means of doing much good. But such illustrious examples of conscientious deference to the claims of divine truth, and practical conformity to the paramount will of Jesus Christ, are but too seldom imitated, and but too soon forgotten. We are much obliged, therefore, to Mr. Kinghorn, for calling back our attention to this excellent discourse, and to certain important incidents in its author's life. At a period when a spirit of latitudinarianism

and undefined candour, under the imposing guise of Christian liberality, is so trenching upon the line of demarcation between the church and the world, as to render its venerable indications scarcely perceptible—when to contend earnestly for the faith once delivered to the saints, and to keep the ordinances as they were originally instituted and regarded, will incur the suspicion of being favourable to antinomianism, and challenge the imputation of intolerance, we are glad to listen to a voice, even if it proceeds from the tomb, for "he being dead yet speaketh," which says,

"The ordinance of baptism, as it is used in the Church of England, is wholly unscriptural. For, 1. Notwithstanding the rubric enjoins *dipping*, according to the Scriptures, yet sprinkling, or pouring, is now universally practised. And though, in my ignorance, I have done it, yet now I dare no longer declare, in the presence of a heart-searching, lie-avenging God, that 'I baptize, i. e. *dip*, or *immerse* thee,' &c. when I am only sprinkling, or pouring from a basin a few drops of water upon the face. 2. After the most accurate investigation of the New Testament, I can find neither command, precedent, nor certain consequence, for baptizing infants: in that sacred book, I find none but those who professed repentance for sin, and faith in Jesus Christ, were admitted to this holy ordinance. 3. I cannot, in conscience, after the performance of this work, declare, that 'the child is regenerate and grafted into the body of Christ's church;' nor declare unto God, that it hath pleased him 'to regenerate this infant with his Holy Spirit:' all which implies that it confers grace, *ex opere operato*; a sentiment justly detested by all true Protestants." p. 10.

The precision and force of Mr. K.'s concluding observations greatly enhance the value of this pamphlet; one of these is as follows:—

"It is deeply to be lamented, that a sense of the *authority* of Christ, and of the value of true religion, is, in the minds of many, at a low ebb. It is to be feared that in their own religious circles they do not seek to promote each other's edification, in a manner that is desirable; while the things of time and sense gain a share of their regard to which they are by no means entitled. How cheering to the heart, when we meet with an instance like that of Mr. Slee, whose whole conduct was a practical illustration of

the animated language of the apostle, "I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." p. 22.

The Crucible; or Christian Self-Examiner.

As the Lord has commanded us to examine and prove ourselves relative to the Christian faith, there can be no ground to question if self-examination be a duty; and that it has many and great advantages is quite obvious. When we discover defects in heart or conduct, we are induced to repent and pray for forgiveness and an increase of holiness; and when we perceive the existence of pious feeling, and recollect righteous conduct, it clearly is a duty to be grateful to Him whose influence causes all sanctity in men and angels. But we do not perceive how it is possible to keep such a register of experience as will give, with tolerable accuracy, the comparative state of religion at different and distant periods, in the same individual. Words employed to embody thoughts and feelings, have an extent of meaning at one time very different in his intentions who uses them, to their import at another. They may indicate the general character of our experience and deportment, but cannot determine the degree in which these are pious or defective; and thus, in the spiritual book-keeping which our author recommends, we shall be continually liable to strike false balances, and at one time to be unduly elevated, and at another unjustly depressed. It is proposed in the *Self-examiner*, to keep an account of the state of our hearts and our conduct relative to our faith, and love, and humility, and diligence, and motives; and, indeed, to ascertain whether we advance or decline in religion, and all practical righteousness. The plan according to which all this is to be effected we will give in the author's own words.

"There are fifty-two ruled pages, for the number of weeks in the year. First, a column containing the particular duties, as the subject-matter of investigation; secondly, there are appropriate texts of Scripture prefixed to the several duties, either explanatory of their nature and extent, or as rules and directions for the due performance of them. There is, opposite to the ruled

side, a blank page, for private observations, reflections, resolutions, and meditations."

This volume was evidently prepared with the purest intentions, and those who think it will assist them in their best interests will do well to try it, and have our good wishes for success.

A Discourse on Justification by Faith; preached in the course of Sermons on the Points in Controversy between the Romish and the Protestant Churches, at Tavistock Chapel, Drury-lane, on Tuesday, Dec. 11, 1827. By the Rev. E. BICKERSTETH, Morning Preacher at Wheler Chapel, Spital-square. Second edition, corrected. Seeley.

IN our estimation, this is a sermon of considerable value. Its doctrine is scriptural, its argument is forcible, its style is perspicuous, and its temper is Christian.

We suppose our readers are aware, that a number of clergymen are engaged in delivering a series of discourses at Tavistock Chapel, Drury-lane, on the Roman Catholic errors. Mr. Bickersteth, it appears, was appointed to preach on the doctrine of Justification by Faith, and, we think, he has ably and faithfully discharged the duty assigned him. The text selected on the occasion is Rom. iii. 28. "Therefore we conclude that a man is justified by faith, without the deeds of the law." Mr. B.'s plan is to consider, "1. The doctrine of the Romanists on justification; 2. the Scriptural doctrine of justification by faith; 3. the vast importance of the scriptural doctrine." These points are briefly, but judiciously discussed: Under the last division, the bearings of this cardinal doctrine on peace of conscience, the analogy of faith, obedience of life, the day of judgment, and the glory of God, are distinctly and impressively stated; while the discourse concludes with a serious address to Roman Catholics, nominal Protestants, and real Christians. We are gratified by observing that a second edition has been so speedily demanded. We would suggest whether, with some abridgement, and the omission of the notes, it might not be converted into a tract for extensive circulation, both among Catholics and Protestants.

LITERARY RECORD.

New Publications.

1. *A Brief Sketch of the Life and Character of the Rev. John Giles, late Pastor of the Particular Baptist Church at Eythorne, Kent, who departed this Life Nov. 15, 1827, in the 70th year of his age; with numerous Extracts from his Diary and Correspondence. Published for the benefit of his Widow.* Price 1s.

2. *Sermons on various Subjects, by the late Rev. Dr. Timothy Dwight; prepared for the press by his Son, the Rev. S. Edward Dwight.* 2 vols. 8vo.

3. *Letters on the Means of abolishing Slavery in the West Indies, and improving the Condition of the Slaves; with Remarks on Mr. M'Donnell's Pamphlet, entitled "Compulsory Manumission."* Price 2s.

4. *A Sermon, historically and scripturally explanatory of the Doctrines of Election, Predestination, and Reprobation. By a Clergyman of the Church of England.* Price 2s.

5. *Truth against Error, or the Christian's Ægis; Nos. 1, 2, 3, 4.* Price One Penny each, to be continued monthly.

6. *The Cottager's Friend; or Crumbs for the Poor.* Price Twopence, to be continued monthly.

7. *Christian Experience; or a Guide to the Perplexed. By the Rev. Robert Phillips.* 18mo. 3s. bds.

8. *The Fruits of the Spirit. By the Rev. John Thornton.* Fourth Edition, in 18mo. 4s. bds.

9. *Encouragement to Christian Mothers. By a Lady.* 32mo. 6d.

10. *A Treatise on Indigestion. By Dr. Uwin.* Second Edition, containing several additional explanatory Notes, and Remarks on Dietetics. Price 7s. 6d.

11. *The Scilly Islands, and the Famine occasioned by the legal Prevention of Smuggling with France; addressed to the Rev. Timothy East, of Ebenezer Chapel, Steel-street, Birmingham. By the Rev. G. C. Smith.* Price 2s.

In the Press.

Mr. Belsher, of Folkestone, is preparing for the press a thick 12mo. volume, to be entitled "Studies in Divinity; a series of Essays on the leading Doctrines of Christianity."

The Missionary Gazetteer, containing a geographical and statistical account of the various Countries in which Missionary Stations have been formed, the progress of

Evangelization and Civilization, and interesting details of the Manners and Customs of the Inhabitants, &c.; by the Rev. Charles Williams, in one thick volume, 12mo. will be ready the second week in May.

Shortly will be published, the Union Collection of Hymns, additional to the Psalms and Hymns of Dr. Watts; comprising that part of the Union Collection of Hymns and Sacred Odes adapted to Public Worship. 18mo. large type.

The Rev. F. A. Cox, LL.D. has long had it in contemplation to introduce the English reader to a more extensive and accurate acquaintance than he has hitherto had, with the Writings of Massillon, Bishop of Clermont, whose works have so long been considered in France as the standard of composition, profound reasoning, and splendid eloquence.

The Harp of Judah; a Selection of Pieces relating to the Jews. To which will be added, a few Poems on the subject of different Religious Societies. Foolscap 8vo.

The Sacred Muse; being select Poems by the late Earl of Crawford and Lindsay. Edited by the Rev. S. W. Burgess, A.M.

Narrative of a Journey from Constantinople to England, by the Rev. R. Walsh, LL.D. &c. One vol. post 8vo.

In a neat pocket volume, a Short View of Scripture History; originally published in the year 1732. By I. Watts, D.D. A new edition, with considerable improvements from Dr. Lightfoot's Chronicle, Calmet's Biblical Encyclopedia, Townsend's Old Testament, and the Scripture Magazine. By J. Whitridge.

Shortly will be published, price 6s. in cloth, Moral and Sacred Poetry; selected from the works of the most admired Authors, ancient and modern. By Thomas Willcocks and Thomas Horton. The work to be comprised in one duodecimo volume, containing about 300 pages, in double columns; printed on fine wire paper, and in an elegant nonpareil type.

Mr. Thomas Williams, the Editor of the Cottage Bible, begs leave to offer to the public the following Proposals, for printing the subjoined works in four volumes, 8vo. on a clear type and good paper, with a full (but not crowded) page, and each volume to contain from 400 to 500 pages. They are designed to be delivered, and paid for separately, (price 10s. each) at an interval of about six months, and, with respect to their contents, will be perfectly distinct and unconnected.

1. *The Private Life of Christ*, considered as a confirmation of his mission, and a perfect example to his followers. To which will be added, a Compendium of the Evidences of revealed Religion, containing the substance of the author's *Age of Infidelity*, &c. with considerable additions.

2. *The Song of Songs*, which is by Solomon. A new translation, with a Commentary and Notes; to which are prefixed, Essays on its nature and canonical authority. A new edition, carefully revised, with additional illustrations from oriental writers. Also, *Original Dissertations on the Theology of the Patriarchal and Mosaical Dispensations*.

3. *The History of Sacred Music* from the earliest ages: its use among the Hebrews, and in the primitive Christian Churches; its corruption by Popery and reformation by Luther and others, with its progress in the Protestant Churches and among Dissenters, to the present time.

4. *Lectures, Essays, and Letters*, on various subjects, Biblical, Theological, and Miscellaneous; to which will be subjoined, *Memorials of remarkable Providences*, and of the progress of Religion and useful knowledge; also *Recollections of departed worth*, with original anecdotes, and *Fragments in Verse and Prose*; with extracts from an extensive correspondence of half a century.

Each volume will be furnished with an Index, &c. Subscribers, in transmitting their names, may except any of the volumes they already possess, and wish to decline.

Subscribers' names will be received by the Author, and for him by Messrs. Simpkin and Marshall, Westley and Davis, Wightman and Co. Hatchard and Son, and by Mr. Nisbet.

A Statement relative to Serampore, supplementary to the "*Brief Memoir*." With an Introduction by the Rev. John Foster.

OBITUARY.

ANN MILLER.

ANN MILLER was the daughter of Mr. Thomas Miller, Baptist minister at Oadby, near Leicester. She died May 24, 1827, in the 27th year of her age.

From a child she took great delight in reading the Holy Scriptures, which are able to make us wise unto salvation, through faith which is in Christ Jesus. Her mind was the subject of very early serious impressions. In her diary she says, "I can never recollect the time when I was without some fear of offending God. I knew that he was a holy Being, and looked upon sin with abhorrence; I felt myself a sinner, but knew not how to obtain pardon and favour in his sight. I thought if I attempted to pray, the Lord would not hear me, because I was such a child. I asked my father if he thought the Lord would hear me if I prayed unto him? He said he would, and also teach me how to pray; for out of the mouths of babes and sucklings the Lord would perfect praise. This conversation with my father greatly encouraged me to go on and plead for mercy, that the Lord

would take away my stony heart, and give me a heart of flesh. About this time I was filled with an ecstasy of joy at the amazing love and condescension of the Lord Jesus Christ in dying for little children like me."

The 14th chapter of St. John was a very favourite portion of Scripture with her, particularly that part which treats of the mansions in her Father's house. With what pleasure would she talk and meditate on these things! When quite a child, she adds, "Since his love is so great to little children, I will love, seek and serve him, above every thing else. I will devote my future life entirely to his service." At this time, she adds, "I was but little acquainted with the working of human nature, and the deceitfulness of my evil heart, I often read Mr. Janeway's *Token for Children*, and wept, and wished I was but like them."

She was naturally fond of reading, but her favourite books were the *Pilgrim's Progress* and the Bible. After these things, she says, "I sadly went back in religion. I endeavoured as

much as possible to banish all serious thoughts from my mind. I neglected private prayer, but notwithstanding all this I could not feel myself happy: my conscience would become my chief tormentor. About this time I heard Mr. Chater, of Kebworth, preach from these words:—*‘Unto you is the word of this salvation sent.’* The word came with a divine power, and I rejoiced to think that the word of salvation should be sent unto unworthy me. I resolved, in the strength of the Lord, to live more unto his glory.”

Early in life she became a teacher in the Sunday school, and was very zealous, diligent, and persevering in that labour of love. This was her element: she was greatly beloved by the children, and highly esteemed by her fellow teachers. Her conduct certainly did correspond with her professed feelings and sentiments. May 19, 1822, she put on a public profession of the Gospel, being baptized by her father, in the name of the sacred three; but she did not think baptism was a substitute for personal religion, or that because she had attended to the positive command of Christ, she was excused from other duties. No, she persevered in the service of the Lord, and was always ready to every good work.

Her career, however, was not long in this world: she was preparing for a mansion above. During the last three years of her life, or nearly so, she was the subject of much pain and sickness, but her disorder did not assume any alarming symptoms until last November, when she was seized with a violent inflammation, which left us but little hope that her life would be spared. It pleased God to bless the means used to subdue the inflammation, and our hopes again revived; but no sooner did she appear to be a little better, than she was taken with a distressing cough, pain, and sickness, which continued with little intermission until her death. Her disease bid defiance to all medical skill: we could perceive that her appointed time was come, and that she was about to be taken from us. During her long and distressing illness, not a

murmuring word dropped from her lips, but in patience she possessed her soul. She was not able to talk much, but what she did say was always expressive of a calm and submissive mind. She was not at all distressed with the fear of death, but frequently said she was not afraid to die.

Neither was she favoured with those transports of joy that some believers experience; yet at times she possessed strong consolation. In two instances, during her illness, when just recovering from fainting, she observed, “O could I tell you what I have enjoyed! but I cannot talk now, if I get better I will tell you.” Twice she was greatly harassed and distressed with Satan’s temptations, but after prayer had been offered up to God on her behalf, the distress of her mind was removed, and she was again blessed with tranquillity and confidence. At one time when we were all hoping she would get better, she wrote as follows, “O my Father, if thou wilt permit a worm to claim an alliance with thee, and call thee my Father; O may my late affliction be abundantly sanctified to the good of my precious soul, so that it may appear to all around that nothing is lost in my affliction, but the sin, and dross of my corruption: may a sense of thy delivering mercy, teach me humility: O may I never lose sight of the goodness of God towards me, in supporting me by manifesting himself unto me, as He does not unto the world. I have not been favoured with those ecstasies and joys many are favoured with, but I hope I can say I felt a firm reliance on Christ, as my advocate before the throne of God: what rock could I rest on with more safety and dependence than this? there is salvation in none other; thanks be unto God for his unspeakable gift; what a mercy to have any hope that I am interested in this boon, and that a complete atonement has been made by Jesus Christ for my sin. Clothed in the Redeemer’s righteousness, I shall appear before him complete; for no other garment will hide my deformity from the eye of divine justice. I cannot come in any other character than that

of the publican—God be merciful unto me a sinner. Nor shall I, until grace is perfected in glory, and this vile body undergoes a mighty change, being made like unto the glorious body of Christ." About a month before her death, she was removed from her father's house to her sister's at Oakham, but she rapidly got worse, and was so very weak as not to be able to speak much, nor capable of bearing much to be said to her. But when asked about the state of her mind, she would answer "*comfortable*." Her father said to her, a little time before she died, "My dear, I trust you will soon be in possession of one of those mansions you have so long expected to enjoy; and it will not be

long before I hope to meet you there." She replied, "No doubt, no doubt we shall meet there." Her mother asked her, a few minutes before her death, if she felt happy in Jesus? She answered, with a very faint voice, "Yes;" and soon after fell asleep in him, without a sigh or a groan. "Blessed are the dead that die in the Lord!"

Her remains were interred the next Lord's-day, in the afternoon, in the burying-ground belonging to the Baptist church at Oakham, and the Rev. Mr. Rance preached a funeral discourse from John xiv. 1, 2; words of her own choosing.

J. M. OADBY.

INTELLIGENCE.

FOREIGN.

REVIVAL OF RELIGION IN AMERICA.

A brief Narrative of the outpouring of the Holy Spirit on the American Israel, principally confined to the work of God, in the "Union Baptist Church," New York, under the pastoral charge of the Rev. Samuel Eastman, as given at the conclusion of a discourse preached at Dr. Rippon's, Carter Lane, by Octavius Winslow.

The happy outpouring of God's Spirit, of which I have been an interested spectator, has fully verified the promise of Scripture. "And times of refreshing shall come from the presence of the Lord." Far beyond the wide Atlantic it has pleased the Lord to make bare his arm, and to ride forth in the power of his salvation. His Holy Spirit like a mighty rushing wind, has swept over his church, and the showers of divine grace have descended and watered the drooping plants, and caused the seed that was sown to spring up, and bring forth fruit, some twenty, some thirty, some sixty, and some an hundred fold. The church of God in America has been peculiarly blessed. All evangelical denominations, all grades of society have felt in some measure, the influences of the Spirit. Previous to the revival of religion in the Church to which I shall

confine my attention, its members were in a similar state to that of the Laodiceans, neither hot nor cold. Things, however, became very discouraging. The preaching of the word lost its savour, and was like water spilt upon the ground. Few came up to Zion's solemn feasts, their harp seemed hung upon the willow, and they sat down by the waters of Babylon to weep. Christians mourned over the coldness of their hearts, and their lukewarmness for the cause of God. It is true prayer meetings were appointed, but only three or four attended. The pastor became disheartened. He beheld his labours unattended with success; he thought God had no more for him to do in that part of his vineyard, and with much sorrow, and many tears, bade his people adieu and retired to a distant part of the country. Scarcely had he left them, ere they consulted as to the expediency of dissolving the church. But He, whose love and mercy never change, was about to overrule all these dispensations for their good and his own glory. Their beloved pastor had not gone far ere he felt that it was not his duty to leave his spiritual charge as it were without a shepherd, in the hour of distress. He returned to them, and recommenced his labours. After his return, a meeting was formed by the members of the church, to pray for a *special outpouring of the Holy Spirit*. Their united prayers

reached the throne of God and brought down blessings in which many will have to rejoice through a glorious eternity. This special prayer meeting had not long been appointed, before the preaching of the word was accompanied by the power and demonstration of the Holy Spirit. Sinners flocked to hear the good news of salvation, and were struck under the power of Divine Truth. Meetings for prayer and spiritual instruction multiplied, and room could not be found to contain all who crowded to hear the soothing consolations of the gospel. Sinners were heard in every direction to cry, "What shall I do to be saved?" "tell, O tell me, where I can find him," and whilst many new-born souls were praising their gracious Redeemer whose blood had washed them from their sin, others were mourning and weeping under a pungent conviction of their guilt and danger, and enquiring of all they met, "What shall I do to be saved?" Fathers and mothers, husbands and wives, brothers and sisters were subjects of this shower of divine grace. Parents called upon their children to pray for them, and children their parents. Prayer meetings every night were instituted, and crowded to excess. Solemnity and awe pervaded every soul, and nothing seemed to break the solemn silence, save the deep sighs and often involuntary sobs of those whose hearts bled within them. Scoffers who came to smile, left the place, weeping the tears of bitter repentance.

O! it was a scene never to be forgotten by those who saw and felt it. On the first Sabbath of the month, *fourteen* who had given satisfactory proofs of a genuine conversion, assembled on the banks of the river, and made a public profession of their faith in the Lord Jesus Christ. A letter which was written to a friend in England, by a parent whose three sons were among the happy number, and who witnessed the scene, may not be uninteresting.

LETTER.

New York, May 30th 1827.

"The angels at the birth of our Saviour sang 'glory to God in the highest, on earth peace and good will towards men.' The Scripture has been fulfilled under my roof. The Lord has glorified himself in the conversion of *three* of my sons. He is pouring out his Spirit in such a manner, as I never before saw or felt, and what I hear, see, and feel, has tended to confirm in my own mind, the glorious realities of the religion of Christ, and of that eternal world to which we are rapidly approaching. The kingdom of heaven has been brought to my dwelling and riches, and glories and honours poured in, in sweet abundance; riches and honours

which are to last through the countless ages of eternity, when this world with all its unsatisfying pleasures shall be consumed and time shall be no more! Last Sabbath I had the unspeakable joy of beholding my sons follow their Saviour's footsteps, and as Jesus was baptized in the river Jordan, so they were baptized in the river, confessing his name being buried with him by baptism. Conceive a fond parent's feelings if you can, when from an eminence I looked below and beheld my children openly professing the name of Jesus, taking up his despised cross, and following him. I wept, my heart was full, my soul rejoiced in the goodness, in the loving kindness of my God. I saw them rising and coming up out of the water, singing the praises of Jesus. I looked on with holy delight; such happy, such heavenly countenances, I never before beheld. O! it was a delightful scene! My own soul can testify, that the Lord is coming of a truth. It seems as if fresh strength had been imparted me to gird up the loins of my mind, and set out fresh to run the heavenly race. I can look back and see with much concern how I have loitered on my way; but blessed be his holy name,

His steps I see, and I'll pursue
The narrow road till him I view."

believing he will at last land me safe on Canaan's happy shore. I long to finish my earthly course, to lay down this body of sin and of death,

And then away to Jesus
On wings of love I'll fly!

The Lord in tender compassion gives me a glimpse of my heavenly inheritance, now and then to encourage my spirits, and to cheer me on the way.

O! to grace how great a debtor!

My soul rejoices in God my Saviour, and my record is on high.

"A few more rolling years at most,
Will land me safe on Canaan's coast."

O! that you may meet me there, to spend a blessed eternity together, which God in much mercy grant for Jesus sake. Amen."

This will shew in some measure the state of the feelings and enjoyments of those who were privileged to witness and to feel this glorious work. One whole family, consisting of eight souls, were the happy subjects of this revival. It pleased the Lord to take one home, who had but just been enabled to rejoice in his Redeeming love. She had but just tasted that flowing stream, she had

but just begun to lisp a Saviour's name, when she was called to drink his love from the fountain head, and to warble in a higher and nobler strain, the songs of the redeemed. This glorious revival still increases, and what I have narrated is but a faint outline. It has extended throughout the whole United States. It has not been confined to Dissenters only, but many have been added to the establishment, who were subjects of this precious work. I fear I have already wearied your patience, but before I close, let me ask the question, why is it that a day of pentecost is not known among *you*. Why do *you* not have a refreshing from the presence of the Lord? Is it because he has forgotten to be gracious? No! he is too kind, too good to forget you. Is it because all his mercy and love has been expended upon his American Israel? No! he is plenteous of redemption, he is full of compassion, love and mercy. The fault then is with *you*. You do not *look* for it, you do not *expect* it, you do not *pray* for it; how then can you receive it? Do you pray for the Holy Spirit? without his assistance you can do nothing. Remember your Heavenly Father is ready to bestow the Holy Spirit on them that ask it. Pray! O pray! my brethren. Prayer will bring down riches and blessings so that there will be scarce room to receive them. You cannot honour the goodness and the loving kindness of God more, than by earnest prayer for the influences of his Holy Spirit. I cannot urge this too much. There is no other blessing for which we have such great encouragement to pray. "If ye being evil," &c. Let the members of the church assemble together, and with one united heart and voice beseech the Giver of all good to bless you with his Spirit from on high. Let the meeting be, to pray for a *special* outpouring of his Holy Spirit, and that God who is now carrying on his work in the western world will visit you, and refresh you with plenteous showers of divine grace. Amen.

DOMESTIC.

SALTERS' HALL MEETING.

It will be gratifying to the religious public to learn that a Committee has been formed to raise a Fund to fix that place as public property in the hands of trustees. The public worship has commenced under favourable circumstances, and a few individuals have already contributed towards the liquidation of the debt. We hope the residue will be speedily collected, and the blessing of God be on the undertaking.

The Address of the Committee.

It has been a subject of deep concern to the friends of revealed religion, that Salters' Hall Meeting, by a concurrence of unfavourable circumstances, became open to the purchase of the avowed advocates of infidelity. Their occupation of the place of worship, was, however, happily of short duration, it having recently been purchased to be again devoted to the sacred purpose for which it was erected. Several gentlemen have formed a committee, to ensure the constant preaching of the Gospel in this place, which has already been commenced under very encouraging circumstances. It is their earnest desire to raise about 900*l*. the amount advanced by the purchaser of this building, (which cost upwards of 3000*l*.) with the sole view that this central and commodious chapel may become public property, and be vested in the hands of trustees, so that within its walls the sacred truths of the everlasting Gospel may never again give place to doctrines scarcely less destructive to the temporal than the eternal interest of man. The committee feel confident that the peculiar features of the statement will ensure the liberal support of all who are actuated with a zeal for the promotion of the Divine Glory and the extension of the Redeemer's kingdom.

Subscriptions will be received by W. Bousfield, Esq. Treasurer, 12, St. Mary Axe; M. Powell, Secretary, Hand Court, Thames Street; Messrs. Barclay and Co. Lombard St. Messrs. Ladbroke and Co. Bank Buildings; and by any of the following —

Members of the Committee.

Mr. S. Bagster, 15, Paternoster Row.
W. Beddome, Fenchurch Street.
J. Bousfield, 29, Finsbury Square.
A. Bosworth, Tower Street.
J. Deane, Jun. Fish Street Hill.
W. B. Gurney, Essex Street, Strand.
J. F. Hinton, 17, Warwick Square.
M. G. Jones, St. Paul's Church Yard.
John Lowe, Leadenhall Market.
James Lowe, 30, Gracechurch Street.
J. T. Luntley, Hackney Road.
E. Marlborough, Ave Maria Lane.
P. Millard, 49, Bishopsgate Street.
T. Pewtress, Windmill Row, Camberwell.
J. Russell, Lant Street, Borough.
S. Salter, Newgate Street.
Deputy Saunders, Lawrence Pountney Lane.

The following sums have been contributed:—

	£	s.	d.
W. Bousfield, Esq. Treasurer ..	21	0	0
Mr. P. Millard	21	0	0

J. B. Wilson, Esq.	20	0	0
Mr. Deputy Saunders.	10	10	0
W. B. Gurney, Esq.	10	10	0
J. Gurney, Esq.	10	10	0
Mr. J. Rousfield.	10	10	0
Mr. S. Bagster.	10	10	0
Mr. John Lowe.	10	10	0
Mr. S. Salter.	10	10	0
Mr. E. Marlborough.	10	10	0
J. Collins, Esq.	10	10	0
Mr. Alderman Scholey.	5	0	0
Mr. Alderman Venables.	5	0	0
T. Kelly, Esq.	5	0	0
W. Flanders, Esq.	5	0	0
A Lady, for the Extension of the Redeemer's Kingdom.	5	0	0
Mr. James Lowe.	5	5	0
Mr. Lepard Smith.	5	5	0
Mr. M. Jones.	5	5	0
Mr. J. F. Hinton.	5	5	0
E. Edwards, Esq.	2	0	0
Mr. Ridley.	2	0	0
Mr. Brown.	1	1	0
E. Hanson, Esq.	1	1	0
P. Ellis, Esq.	1	0	0
An Episcopalian.	1	1	0
Mr. Woodward.	1	1	0
Mr. D. Price.	1	0	0
Mr. S. Wright.	1	0	0
Mr. Fowler.	1	1	0
Mr. Nisbet.	1	1	0
Mr. Cape.	1	1	0
Mr. Richardson.	1	1	0
Mr. Watkins.	1	1	0
Mr. T. Hall.	1	1	0
Mr. F. Hall.	1	1	0

BOOK SOCIETY FOR PROMOTING RELIGIOUS KNOWLEDGE AMONG THE POOR.
INSTITUTED A. D. 1750.

The Annual Meeting of this truly venerable Society was held at the King's Head in the Poultry, on Wednesday evening, January 16, the Rev. Rowland Hill, A. M. in the chair. The resolutions were proposed and seconded by the Rev. W. B. Williams, A. M. G. Pritchard and T. James, and by Messrs. Pilcher, Samuel Wilson, Bacon and Edwards.

We are happy in having an opportunity to state, that this valuable Institution, which has existed more than three quarters of a century, and during that period has been extensively, but perhaps too silently, diffusing its benevolent influence, is now more prominently appearing in the attractive ranks of those kindred exertions by which the day in which we are privileged to live is so mercifully distinguished.

This Society has just removed its Depository from King's Arms Yard, to No. 19, Paternoster Row, where its select and pious

publications are on sale, both to subscribers at very reduced prices, and non-subscribers at a small advance.

We feel assured that as the operations of this institution become more fully known, its adaptation for extensive usefulness will be more justly appreciated, and its liberal support and encouragement will be proportionably augmented.

SUNDAY SCHOOL MISSIONARY.

The Sunday School Union, impressed with a deep sense of the importance of increasing the number of Sunday Schools to double the number already in existence, and also of rendering the present schools more efficient, have engaged the services of Mr. Joseph Reed Wilson, formerly secretary of the Newcastle Union, to devote his whole time to these important objects. Mr. Wilson commences his labours early in the spring.

Donations and subscriptions for this specific purpose will be thankfully received at the Depository of the Sunday School Union, No. 5, Paternoster Row.

SOCIETY FOR THE RELIEF OF AGED AND INFIRM BAPTIST MINISTERS.

The Annual Meeting of the Society of Aged and Infirm Baptist Ministers, instituted in Bath in 1816, will be holden at the vestry of the Baptist Meeting-house, June 11th 1828.

In the interim, the beneficiary members, annual subscribers, and congregations disposed to aid the funds of the Society by a collection, are respectfully requested to pay their subscriptions and collections to any member of the committee, who are desired to remit all sums received on account of the society, to the Rev. J. P. Porter, Bath.

The committee avail themselves of this occasion, to suggest to their brethren in the ministry, who are members of this society, particularly those who have neglected to make a collection on the behalf of the society, that if each of them would make a collection (either public or private,) though the sums (individually) were small, the aggregate would be a valuable accession to the comfort of the aged and infirm, as one half of such collections would be immediately divided among the venerable claimants.

The beneficiary members entitled to claim on the funds of the society (those who claimed last year as well as others,) are reminded that their claims must be in the hands of the secretary, on or before the 9th of May, or they cannot be attended to. And

those of them who retain the pastoral office, must accompany their application with a certificate from their respective churches, that they retain such office (notwithstanding their claims on the society,) with the consent of the majority of the members present at a Church-meeting, held by public notice for the especial purpose of giving such certificate.

P. S. In the last eight years the society has distributed among aged and infirm ministers 1085*l.* besides funding 2340*l.* in the new four per cents.

LONDON BAPTIST BUILDING FUND.

On Tuesday evening, April 22, a sermon was preached at Salters' Hall Meeting House by the Rev. Isaiab Birt, on behalf of this Society, when the importance and excellency of the Institution were advocated by the venerable preacher with much ability and affection.

On the following day the Society held their Public Meeting at Albion Hall. W. Napier, Esq. in the Chair. The Report being read by the Secretary, the following gentlemen addressed the meeting. The Rev. Messrs. Pritchard, Woolacott, W. Sheuston, J. Peacock, J. B. Shenston, Mileham, &c. Also Messrs. Ridley, Wilkinson, Melnish, Watson, Penny, &c.

From the Report it appears that since the last Public Meeting the Society have relieved twenty-five needy churches to the amount of 1665*l.* and that nine others have the sum of 630*l.* voted, to be sent as soon as the Treasurer shall possess the necessary means. Within the short space of three years the Society have sent to 55 country churches the sum of 4105*l.* which is more than equal to 5000*l.* upon the former plan of collecting, and that without the pain and inconvenience of worthy ministers leaving their people and their families, and of merchants and gentlemen being interrupted in their necessary and urgent concerns. With such facts as these before them, the Society ought to thank God, take courage, and go forward.

J. HARGREAVES, Sec.

GYPSIES.

A deep feeling of interest has been excited in the minds of some benevolent persons in Southampton, on behalf of the Gypsies, and a sub-committee has been appointed to obtain information respecting that long neglected, ignorant, and immoral people.

If our readers are in possession of any

fact, relating to the descent, language, customs, numbers, form of government, mode of subsistence, social intercourse, moral habits, religious sentiments, prejudices and observances, or aught else not included in either of these particulars, that will throw light on the history and present condition of this semi-barbarous race, they are requested to communicate it (if practicable in a frank) to the committee for the benefit of the Gypsies, Anspach House, Southampton.

ORDINATIONS, &c.

SHREWSBURY.

A new Baptist Church was formed in Shrewsbury, Feb. 28th, 1828. The service commenced in the morning at half-past ten, when several ministers and brethren engaged in prayer. In the afternoon, after the introductory services of singing, reading and prayer, sixteen persons were solemnly united in church fellowship. Fifteen of these had, some time before, applied for, and received their dismission from the *Old Church*, now under the pastoral care of the Rev. M. Kent, and one from the second Baptist church in Brosely. After one of the friends had given a very interesting and satisfactory relation of the circumstances which led to the formation of this union, Mr. Sayer of Wrexham, offered very solemn and fervent prayer on their behalf; and Mr. Cook of Oswestry, then delivered an affectionate address from Psalm cxxxiii. 1; and Mr. Gough of Wem, who had supplied them the preceding Sunday, concluded this interesting service with prayer.

Met in the evening, when Mr. Jones of Brosely preached from John ix. 27; and Mr. Sayer of Wrexham from Luke xvii. 5. These services were numerous attended, and very considerable interest was evidently cited.

This newly formed church and congregation assemble for divine worship in the Castleforegate, a suburb, containing a population of many thousands, near to which no place for worship has ever been erected, so that the spiritual condition of a great majority of the inhabitants is truly deplorable, really perishing for lack of knowledge. The late beloved and laborious minister of the gospel, Mr. J. Palmer, earnestly desired and made many unsuccessful attempts to accomplish what has now taken place under circumstances of a very encouraging nature. The place will seat about 180, but it is to be regretted that many, frequently, are

under the necessity of retiring for want of accommodation.

A church being now planted in this place, we trust many will be constrained to say, "we will go with you, for we perceive that God is with you of a truth."

FOLLY CROSS, DEVON.

On Wednesday, the 26th of Dec. 1827, a Church of the Particular Baptist denomination was formed at Folly Cross, in the Parish of Shebbear, Devon, consisting of twenty-one members, and Mr. Thorne (by whose pious and laborious exertions this cause has been raised), was ordained as their pastor. Mr. Metters of Sheepwash began the service with reading and prayer. Mr. May of Croyde, described the nature of a Christian church; Mr. Aveline of Barnstaple, formed the church, and prayed over the deacons; Mr. May asked the usual questions, and received Mr. Thorne's confession of faith; Mr. Lyle of Brayford prayed the ordination prayer; Mr. Pulsford of Torrington addressed the pastor from Col. i. 28. Mr. Aveline addressed the church from 1 Thess. v. 12, 13; and Mr. Facy of Muckworthy concluded with prayer. Appropriate hymns were read by Mr. Veysey of Torrington. This was a most interesting service, which we trust will long be remembered with gratitude and praise. Mr. Thorne is a most worthy man, who labours hard throughout the week to support a large family, and on the Lord's day generously walks twenty miles and preaches three times, for which it can scarcely be said that he receives any thing: an object more worthy of the benevolent regard of the religious public can hardly be found.

DOWNTON COMMON.

On Tuesday the 11th of March last, was opened at Downton Common near Lymington, Hants, a small Baptist Chapel. Brother Mursell of Lymington began the service by reading and prayer. Brother Nicholls late of Bristol Academy, (who is about to leave this country for Jamaica as a Missionary,) preached from Matt. xviii. 20; and brother Turquand of Milford concluded. In the evening brother Hall of Lyndhurst read and prayed. Brother Gill of Sopley preached from Isaiah liii. 10; and brother Nicholls concluded. The services were truly interesting, and the attendance crowded. O Lord, send now prosperity.

BLAENAVON.

On Wednesday, April 9th, Ebenezer Chapel, at Blaenavon, Monmouthshire was

re-opened, after the erection of a spacious gallery and other improvements.

At 7 o'clock on the above evening, public worship commenced by reading the Scriptures and prayer, by brother E. Oliver of Pen-y-cae. Brethren J. Michael, Sion Chapel, and D. D. Evans, Pont-rhyd-yr-yn (late of Caermarthen) preached 1 Tim. i. 8. and Acts iv. 11.

Thursday, the 10th. Brother H. Jones, late student at Bradford Academy, was ordained pastor over the church assembling in the above chapel. At 9 A.M. brother W. Thomas, Blaenau, read and prayed; brother D. Phillips, Caerleon, delivered the introductory discourse, asked the usual questions, and received Mr. Jones's confession of faith. Brother D. Roberts, Troisant, offered up the ordination prayer. Dr. Steadman delivered the charge from 1 Tim. iv. 6. and brother D. Saunders of Merthyr addressed the church from 1 Tim. v. 17.

Met again at 2 P.M. Brother W. Richards, Penyrheol, prayed; brother D. D. Evans preached in English from 1 John iii. 20; and brother E. Jones, Castletown in Welsh from 1 Thess. v. 23, 24. Assembled at six in the evening, brother E. Probert of Eastcombes prayed; Dr. Steadman preached from Heb. xiii. 8; and brother J. P. Davies, Tradagar, followed in Welsh from 1 John iii. 8.

UNICORN YARD, SOUTHWARK.

On Thursday, January the 31st, Mr. George Gibbs was publicly set apart to the pastoral office, over the Particular Baptist Church, assembling for divine worship in Unicorn Yard, Southwark, when the following ministers were engaged. The Rev. Dr. Newman of Stepney began by reading 1 Tim. iii. and prayer. The Rev. Isaac Mann, M.A. stated in a very luminous manner the nature of a Gospel church, advocated the principles of Dissent, proposed the public recognition of the church and pastor, and asked the usual questions. The Rev. Thomas Price of Devonshire Square, offered up the intermediate prayer. The Rev. Isaiah Birt, late of Birmingham, delivered with his usual pathos, a most affectionate and impressive discourse from Gal. vi. 18. "Brethren, may the grace of our Lord Jesus Christ be with your spirit. Amen." And the Rev. Richard Davis concluded in prayer.

The whole service was highly interesting, and the place was uncommonly crowded. Among the many ministers and members of other churches who were present, there appeared to be but one feeling, that the divine blessing might attend the solemn services of the day, and crown both the pastor and

the people with the special tokens of his presence and favour.

REDRUTH.

On March 26, 1828. Mr. B. Beddow, late of Cozeley, was publicly recognized as pastor of the Particular Baptist Church at Redruth. Mr. May of Queen Street, Penzance, read the Scriptures and offered an introductory prayer. Mr. Burchell of Falmouth explained the nature and constitution of a Gospel church. Mr. Lane of Helston proposed the usual questions, received the confession of faith, and implored the divine blessing on the union of the pastor and people. Mr. Clarke of Truro addressed the minister from 2 Cor. v. 19, "and hath committed unto us the word of reconciliation." In the evening, Mr. Shoveller of Jordan Chapel, Penzance, delivered a discourse to the church from 1 Thess. v. 12, 13.

The services of the day were interesting and solemn. The union has been formed under very pleasing circumstances, and the prospects of usefulness are encouraging.

CHIPPING SODBURY.

On Tuesday, Sept. 11th 1827, Mr. J. C. Norgrove, late of Madley, Herefordshire, was publicly recognized as the pastor of the Baptist Church, Sodbury, Gloucestershire. Rev. Mr. Thomas of Wotton-under-edge, delivered an impressive introductory discourse from Luke i. 32. Rev. T. Winter of Bristol addressed the pastor and church in a very affectionate and appropriate manner from 2 Cor. xiii. 11, "Be perfect," &c. and Rev. Mr. Shakspear of Hillsley, and Winter led the devotional services.

SHIPLEY, YORKSHIRE.

On Tuesday, Jan. 1st 1828, Mr. James Edwards, late of Bradford Academy, was set apart to the pastoral office of the Baptist Church, Shipley, Yorkshire, formerly under the pastorate of the Rev. I. Mann, A.M. now of Maze Pond, London. Mr. Scott of Colne introduced the services by reading the Scriptures and prayer. Mr. J. Acworth, A.M. of Leeds, in a temperate and lucid discourse, illustrated and justified the principles of dissent, and afterwards received Mr. Edwards's confession of faith. Dr. Steadman offered the ordination prayer, accompanied with imposition of hands, and delivered a most weighty and affectionate charge from 1 Tim. iv. 16. Mr. Saunders of Haworth concluded with prayer.

In the afternoon, Mr. Thompson of Halifax, and Mr. Godwin, Classical Tutor of

Bradford Academy, with his usual perspicuity and force, addressed the church from Heb. xiii. 17. Mr. Griffiths of Meltham concluded.

The evening service was opened by Mr. Yeadon of Norsforth, after which Mr. New of Loughborough preached a very able and appropriate sermon from Zech. iv. 16.

The services altogether were highly interesting. It was a day long to be remembered. The chapel was crowded to excess, yet numbers failed of obtaining admittance.

* * The ordination services are preparing for the press, and will shortly be published.

STOKE NEWINGTON.

In our Number for August last, we stated that this place of worship was assigned by the lessees, to seven persons, in trust for the use of the church and congregation; we have now to inform our readers that this agreement having been considered defective, a deed has been prepared, and duly executed, by which the chapel is vested in the names of the Rev. C. T. Mileham, J. Dyer, and five other gentlemen in trust for the church and congregation.

The erection of the chapel five years ago, cost about eight hundred pounds. By the minister relinquishing his claim to two thirds of the seat rents, the liberal donation of one hundred pounds from an individual, and various subscriptions and collections, *principally* from the church and congregation, and the immediate neighbourhood, (excepting the sum of 20*l.*) *Four hundred pounds* have been paid off the debt, so that there now remains unpaid four hundred pounds, for which sum the trustees have become jointly and severally liable.

They venture therefore, to make their case known, and to hope, that as their pastor has engaged to solicit the assistance of the friends of the Redeemer, their appeal will not be made in vain.

As eighty pounds are expected to be paid very shortly, the Church have resolved to have their Anniversary (see advertisement,) rather earlier this year than usual, and hope the friends to the cause of Christ will assist them on that occasion. The church think it right to state, that Mr. Mileham has accepted the pastoral office, and has engaged to devote two thirds of the salary towards the discharge of the debt while it remains unpaid.

MARIE-LA-BONNE, PORTSEA.

On Friday, April 4, 1828, Mr. Charles Cakebread was set apart to the pastoral office over the church recently formed in

Marie-la-bonne, Portsea. The ordination took place in the chapel in Meeting-house Alley, the use of which was kindly granted on the occasion. Mr. Tilly commenced the morning service by reading the Scriptures and prayer. Mr. Neave delivered the introductory discourse and asked the usual questions. Mr. Birt (Mr. Cakebread's late pastor) offered the ordination prayer, and (in the absence of Mr. Miall through indisposition,) delivered a very impressive charge to the minister from 2 Cor. iv. 5. Mr. Shoveller concluded the service.

The sermon to the church was delivered in the evening by Mr. Morris, from 1 Thes. v. 12, 13. Messrs. Clay, Arnot and Headen conducted the devotional parts of the service, the whole of which was particularly interesting.

The church in Marie-la-bonne was formed about two months since, and consists of forty members, most of whom did belong to Meeting-house Alley Church, but living in the neighbourhood of Marie-la-bonne, they were cheerfully dismissed for the purpose of forming the new church. The gospel has been preached in this place for about twenty-eight years, and great good has resulted from it, and now there is a church formed, and a valuable minister settled over it, the prospects of usefulness are most encouraging.

NOTICES.

The Society for the Promotion of Permanent and Universal Peace, will hold their Annual Meeting at Albion Hall, London Wall, on Tuesday evening, May the 20th. The Chair to be taken at half-past six o'clock precisely.

The next Meeting of the Northamptonshire Association of Baptist Churches, is intended to be held at this place on Tuesday and Wednesday the 27th and 28th of May.

The next Annual Meeting of the Yorkshire and Lancashire Association of Baptist Churches, will be held at Hebden Bridge, on the Wednesday and Thursday in Whitsun week. The brethren Fisher, Scott, and S. Saunders to preach. On the preceding Tuesday there will be a Missionary meeting at Halifax. Mr. Saunders of Liverpool is expected to preach in the afternoon, the public meeting in the evening.

The Buckinghamshire Association of Baptist Churches, will be held at Princes Misborough, on Wednesday, May 14th. Preachers, Messrs. Tomlin, Allom, and Statham.

The Society for the Relief of Aged and Infirm Protestant Dissenting Ministers, will hold their Annual Meeting at the King's Head in the Poultry, on Tuesday the 27th of May, at one o'clock.

On Whit Monday, May 26th, the Annual Sermon to Young People, will be preached at the chapel, Lower Street, Islington, by the Rev. J. Yockney. Service to commence at half-past six o'clock.

The Anniversary of the Baptist Chapel, Wellington Place, Stoke Newington Road, will be held by divine permission, on Whit Tuesday, May 27, 1828. The Rev. F. A. Cox, LL.D. will preach in the morning; the Rev. I. Mann, M.A. in the afternoon; and the Rev. H. F. Burder, M.A. in the evening. After each sermon a collection will be made to assist in liquidating the debt due on the chapel.

The Bristol Association will be held at Salisbury, on the Wednesday and Thursday in the Whitsun week; when the brethren, Hall of Bristol, Winterbotham of Shortwood, and Newman of Frome, are expected to preach.

The next Meeting of the Baptist Association for part of the Western District, will be held at Crewkerne, on the Wednesday and Thursday in the Whitsun week. The brethren Singleton, Baynes, and Kilpin are appointed to preach.

The next General Meeting of the Associated Baptist Churches in the County of Essex, is appointed to be held at Earl's Colne, on Tuesday and Wednesday the 20th and 21st of May, 1828. The Members of the Committee are requested to meet at eleven o'clock on the Tuesday, to proceed to transact business precisely at twelve. There will be a public service in the Meeting House, at three o'clock. In the evening, at six o'clock, there will be another public service, Mr. Pilkington to preach, and a collection to be made at the doors. Wednesday morning, six o'clock, public prayer meeting. Half-past ten, public service, Mr. Wilkinson to preach, and after the sermon, the letters from the churches are to be read: a collection will be made at the doors at the close of the service. The punctual attendance of a minister, and messenger from each of the churches, at this Meeting, is most urgently requested. The present state of the Association is such as to call for the most strenuous efforts on the part of its friends, since, unless much greater exertion is manifested on behalf of its object, "the support of Village Preaching," it will be impossible for those who are entrusted with the management of the Institution to act with efficiency.—N.B. Put up at the Lion.

PUBLIC MEETINGS IN MAY, 1828,

With Names of the Chairmen or Preachers.

1. Even. 6½. Wesleyan Missionary Society, Annual Sermon, City Road Chapel, Rev. James Dixon.

2, Morn. 11. Wesleyan Missionary Society, Great Queen-street Chapel, Rev. R. Watson.

2, After. 1. Irish Society of London, Annual Meeting, Free Masons' Hall, Bishop of Lichfield and Coventry.

2, Even. 6½. Wesleyan Missionary Society, Annual Sermon, Southwark Chapel, Long-lane, Borough, Rev. J. Bromley.

5, Morn. 11. Wesleyan Missionary Society, Annual Meeting, City Road Chapel, Lancelot Haslope, Esq.

5, Even. 6. London Missionary Society, Sermon to Juv. Auxiliaries, Poultry Chapel, Rev. J. A. James.

5, Even. 6½. Church Missionary Society, Annual Sermon, St. Bride's, Fleet-street, Bishop of Winchester.

6, Morn. 11. Church Missionary Society, Annual Meeting, Free Masons' Hall, Admiral Lord Gambier.

6, Even. 6. Christian Instruction Society, Annual Meeting, Albion Chapel, Moorfields.

7, Morn. 11. British and Foreign Bible Society, Annual Meeting, Free Masons' Hall, Lord Teignmouth.

7, Morn. 11½. Irish Society of London, Annual Sermon, St. Paul's, Covent-garden.

7, Even. 6½. Prayer Book and Homily Society, Annual Sermon, Christ Church, Newgate-street, Rev. R. W. Sibthorp, B.D.

8, Morn. 11. Naval and Military Bible Society, Annual Sermon, St. John's Chapel, Bedford-row, Rev. R. Marks.

8, Morn. 10½. London Association in Aid of the Moravian Missions, Annual Sermon, St. Clement Danes, Hon. and Rev. W. B. Noel, M.A.

8, Noon 12. Prayer Book and Homily Society, Annual Meeting, London Coffee-house, Ludgate-hill, Right Hon. Lord Bexley.

8, Even. 6½. London Society for promoting Christianity among the Jews, Annual Sermon, St. Paul's, Covent-garden, Rev. T. Thomason.

9, Noon 12. London Society for promoting Christianity among the Jews, Annual Meeting, Free Masons' Hall, Sir T. Baring, Bart. M. P.

10, Noon 12. London Hibernian Society, Annual Meeting, Free Masons' Hall.

12, Noon 12. British and Foreign School Society, Annual Meeting, Free Masons' Hall, H. R. H. the Duke of Sussex.

12, Noon 12. Port of London and Bethel Union Society, Annual Meeting, City of London Tavern, Admiral Lord Gambier.

12, Even. 6. London Itinerant Society, Annual Meeting, City of London Tavern.

13, Morn. 6. Sunday School Union, Annual Breakfast, City of London Tavern.

13, Morn. 11. Port of London and Bethel Union Society, Annual Sermon, on board the Floating Chapel, Rev. E. Parsons.

13, Noon 12. Naval and Military Bible

Society, Annual Meeting, Free Masons' Hall.

13, Noon 12. Philo-Judean Society, Annual Meeting, Crown and Anchor, Strand, Hon. G. Vernon.

13, After. 3. Port of London and Bethel Union Society, Annual Sermon, on board the Floating Chapel, Rev. J. Blackburn.

13, Even. 6½. Newfoundland School Society, Annual Sermon, St. Paul's, Covent-garden, Rev. R. W. Sibthorp, B.D.

13, Even. 6. Irish Evangelical Society, Annual Meeting, Finsbury Chapel, Moorfields, Thomas Walker, Esq.

14, Morn. 10½. London Missionary Society, Annual Sermon, Surrey Chapel, Rev. R. Elliott.

14, Noon 12. Newfoundland School Society, Annual Meeting, London Coffee-house, Ludgate-hill, Right Hon. Lord Bexley.

14, Even. 6. London Missionary Society, Annual Sermon, Tabernacle, Rev. Dr. Stewart.

15, Morn. 10½. London Missionary Society, Annual Meeting, City Road Chapel, W. A. Hankey, Esq.

15, Even. 6. London Missionary Society, Annual Sermon, Tottenham Court Chapel, Rev. W. Clayton.

16, Morn. 6. Religious Tract Society, Annual Breakfast, City of London Tavern.

16, Morn. 10. London Missionary Society, Annual Sermon, St. Clement Danes, Hon. and Rev. W. B. Noel, M.A.

16, Even. 6. London Missionary Society, Annual Communion, Zion Chapel, Orange-street, &c.

17, Morn. 11. Protestant Society for the Protection of Religious Liberty, Annual Meeting, Lord Holland.

19, Even. 6½. Home Missionary Society, Annual Sermon, Poultry Chapel.

20, Noon 12. Aged Pilgrim's Friend Society, Annual Meeting, Mechanics' Institution, Southampton-buildings, Alderman Key.

20, Even. 6. Home Missionary Society, Annual Meeting, Spa Fields Chapel.

21, Noon 12. Home Missionary Society, Sale of Ladies' useful Work, Crown and Anchor, Strand.

21, Even. 6½. Continental Society, Annual Sermon, National Scotch Church, Regent-square, Rev. A. Thomson, D.D.

22, Noon 12. Continental Society, Annual Meeting, Free Masons' Hall, Hon. J. J. Strutt.

22, Even. 6½. British Reformation Society, Annual Sermon, St. Bride's, Fleet-street, Rev. M. O. Sullivan.

23, Noon 12. British Reformation Society, Annual Meeting, Free Masons' Hall.

Erratum.—In the Review of the Memoir of Dr. Good, in our last Number, p. 163, line 42, the pronoun "he" should be omitted.

MONTHLY REGISTER.

FOREIGN.

Portugal.—The affairs of Portugal are become extremely distressing to humanity, and embarrassing as the objects of political speculation. Before Prince Miguel left this country, he wrote gratuitously and of his own free will, a letter to the most eminent person in the realm, saying, "that if he overthrew the Constitution, he should be a wretch, a breaker of his oath, and a usurper of his brother's throne; for that it was as easy to him to preserve as to overthrow it."

With the internal policy of the Country certainly we have nothing to do; but our moral sense is not the less hurt at the hypocrisy and baseness which have been exhibited in the subsequent proceedings of this silly despot.

In the recent dissolution of the Chambers of Deputies, and the ministerial changes which he has effected, the line of his future conduct is but too plainly indicated, and leaves strong ground to apprehend that he purposes the overthrow of the Constitution, and consequently the commission of those crimes which himself had described to be perjury and usurpation.

DOMESTIC.

The Bill for the repeal of the Test and Corporation Acts went into a Committee of the House of Lords on Monday evening the 21st ultimo.

The first amendment was proposed by the Duke of Wellington, and agreed to without a division, viz. to insert after the word "I A. B. do solemnly," the addition, "and sincerely in the presence of God profess, testify and declare." The Bishop of Landaff proposed the introduction of the words, "upon the faith of a Christian," which was also agreed to.

Lord Eldon's amendment to dispense with the declaration from persons taking the sacrament, designed to favour members of the Establishment, was ne-

gated without a division, as being intended to keep alive the very Test which is proposed to be abolished.

On the learned Lord's proposal to substitute the word "swear" for "declare," the numbers were, for it 32, against it 100, majority 68.

The Earl of Mansfield's amendment that the declaration should run, "I declare in the face of God and in the name of his Son our Saviour Jesus Christ" was negatived by 115.

The Earl of Eldon was the only individual in the House who stood forward in direct and unqualified opposition to the principle of the Bill. "All he would say was, that no consideration on this side the grave should induce him ever to be a party to such a separation between the Church and State as the Bill would effect in its present state."

To his Lordship's fears and feelings, however, there was no response from either side of the House.

The Duke of Wellington, Earls Grey and Harrowby, Lord Ellenborough, the Primate of all England, and his venerable compeer of York, with the whole Bench of Bishops in their train, supported the Bill, notwithstanding the cry of danger and alarm which the late High Chancellor was so loudly sounding in their ears.

Poor Lord Eldon! he has outlived the popularity of his prejudices, and the sympathies of his party. Where then shall the principles of intolerance find a resting place and a home, when his Lordship shall be no longer amongst us to offer them a shelter from the light and liberality which are chasing them out of society?

Other amendments have been proposed, for the report of which our readers must give us credit till next month, when their fate and influence, together with that of others which may yet be brought forward to impede the progress of the Bill, will probably have been determined.

IRISH CHRONICLE,

MAY, 1828.

It is now fourteen years since the Baptist Irish Society was established; nor have its labours, though feeble compared with the magnitude of the attempt, been in vain. Had its earliest supporters and conductors been then assured, that within the course of fourteen years the Society would be the means of giving the elements of Scriptural instruction to 50,000 of the outcasts of Ireland, and that many of the scholars would be filling useful and reputable stations as servants, mechanics, &c. in society; that some of them would have become masters and mistresses in their schools; that Roman Catholic schoolmasters would be Readers of the Irish Scriptures, and the instruments of bringing many of their countrymen to the faith of Christ, there is no doubt they would have said, that will be a sufficient reward for our labour and expenditure. But, in addition to these facts, it may be stated, that by the preaching of the Itinerant Ministers many persons have been baptized, and several new churches have been formed; many, too, it is hoped, who were previously walking in the darkness of sin and superstition, are now walking in the light of holiness and truth.

The reader will perceive by Mr. Briscoe's letter, that the influence of the Roman Catholic priesthood is on the wane, as the denunciations even of a bishop could not prevent the parents from bringing their children to a Free School within a mile of the chapel.

It is a gratifying circumstance, too, that the subscriptions to the Society in Ireland, from gentlemen who reside in the immediate vicinity of the schools, and who are well acquainted with its agents, have every year increased. The amount is more in this than in any former year; indeed, various circumstances which have lately occurred, encourage the Committee to hope that the divine blessing rests on the exertions of the Society; and notwithstanding, in regard to their funds, they are kept in a constant state of dependence upon the providence of God for a daily supply, they have not been disappointed in their hope: they may, they trust, adopt the paradoxical sayings of Paul—"As poor, yet making many rich; as having nothing, and yet possessing all things."

From the Rev. Mr. Briscoe to the Secretaries.

Ballina, March 19, 1828.

MY DEAR BRETHREN,

HAVING just completed my quarterly inspection, I forward you the returns, the Readers' journals, &c.; and shall proceed to make some remarks on the state of things in my district.

The state of the schools is far more favourable than could have been expected, considering the determined hostility with which they have to contend. Every effort is made to put them down, but I hope and believe that they are too firmly established to be overthrown by the anathemas of a bigoted and an hireling priesthood.

Last Lord's day week my neighbour, Dr. M'H. paid a visit to Easky, and in the chapel, delivered (I am told) a violent phi-

lippic against our schools, and every thing Protestant. One of my schools is situated about a mile from Easky; I had appointed the following Wednesday as the day of inspection, and both the master and myself concluded there would be but few children in attendance; but you will be surprised to learn, that on the morning of the day many of the parents went with their children to the school, and expressed their determination to send them in spite of all opposition. This, too, is the more remarkable, as the teacher has recently renounced popery, and is one of the two whom I baptized in the vicinity of his school, in December last. His name is R. M. and if you want a man for England, to read the Irish Scriptures to his countrymen, from all that I know of him I can recommend him. I have not yet said any

thing to him on the subject, nor shall I till I hear from you. I shall be sorry to part with him. It is pleasant for Christians to dwell together, but then it is probable the Gospel will be more widely diffused when the disciples are scattered abroad. That you may form some opinion of him for yourselves, I inclose two letters which he addressed to me, and if in the expression of his sentiments and feelings, his language is not quite technically correct, you will remember that it is not a long time since he emerged from the darkness of popery. He is a respectable scholar, of a studious turn, and in good hands would, I think, soon make, perhaps not a brilliant, but what is far better, an useful character.

The opposition we meet with seems materially to serve the cause it is intended to injure. I am actually teased for copies of the Scriptures, and in most of the schools the children have repeated from three to twelve chapters. I have good congregations in all places where I preach, and am heard with attention when engaged in teaching from house to house.

J. P. BRISCOE.

*From the Rev. W. Thomas to the Secretaries.
Limerick, March 17, 1828.*

MY DEAR FRIENDS,

I HAVE reason to thank the Lord that I have been restored to resume my labours, though not yet to full strength. I have been out, inspecting the schools and preaching. The schools are much better attended than I could expect. I cannot help expressing my surprise that any attend them, when I consider the unprecedented proceedings of the priests. They are not satisfied with thundering, denouncing, and scandalizing from the altars, but they go to the people's houses, where they proceed in like manner. When they are dying they deprive them of the rites of their religion, and yet the people will continue to send their children to the schools, and admit the readers into their houses, and hear the Gospel preached. Many have, and others are getting tired of the priests; the time is fast advancing, I hope, when they will throw them off altogether. Nothing can exceed the people's desire to hear the Gospel and to educate their children; they frequently express the greatest gratitude to the worthy friends who afford them the opportunity. The priests are the only hindrance; I conscientiously believe they are the principal cause of all the misery which afflicts the country. It is not from prejudice to any class of men, or denomination of individuals, I think this; but from the observation of their conduct.

Notwithstanding all their exertions to sup-

press and to oppose the progress of the Gospel and the blessings of education, their defeat is certain, and their downfall sure. The tide of truth is flowing, and shall flow, until it covers the earth with its blessings, and the light of saving, sanctifying knowledge, shall dissipate the gloom of ignorance and degrading superstition. The Itinerant Irish Scripture, and Sabbath Readers, and School Teachers, have been very diligent, and are entitled to the confidence and support of the Society.

Thomas Bush, one of the Society's Itinerant Readers, is the boldest man I ever saw in the cause of truth; he reminds me of Luther. He and Stephen Ryan are superior men in their situation, and perfect masters of the Irish language. I can speak well of all employed by the Society. The Readers have conversed with, and read the Scriptures to thousands, in the English and Irish languages, principally in the latter. The more remote the people live from the priests the more delighted they are to hear the Scriptures, as their minds are not so strongly poisoned against the truth and the Protestant religion. Neither do they hear so often the discussion of politics from the public altars, nor the measures of Government condemned, as all denominations of Protestants are identified with the Government.

WM. THOMAS.

P. S. With this I send a statement of the Schools and Readers' Journals for the present quarter.

From an Irish Reader to the Rev. W. Thomas.

REV. SIR,

I HAVE this month travelled through parts of the counties of Tipperary, Galway, Clare and Limerick, striving to seek and to save that which is or seems to be lost, and to bring those who sit in the region and shadow of death to the light of the glorious gospel of Christ, and to restore those who like sheep are gone astray to the shepherd and bishop of souls.

I have visited the Boriscain school and find it prosperous. I had a long conversation with a watch-maker, who at first opposed me; but the Lord I trust gave me a mouth and wisdom which silenced him, and kindled such a spirit of enquiry in his breast that I trust all the holy water will not have power to extinguish. I met another man who after some conversation expressed such a desire for a Bible that I gave him my pocket Bible, for which he took some silver out of his pocket and offered to pay me, but I told him that "sweely I had

received," and therefore, "freely I would give." He took the book and kissed it, and prayed for many blessings from the Lord to rest on the society who sent me, and on my labours. I also travelled through several small towns, and thickly inhabited villages in the county of Galway, and with my blessed Master's assistance I humbly trust I convinced many of sin, and as conviction is in my opinion a step towards conversion, I look to him who searcheth the hearts, and knoweth what is the mind of the Spirit, for the blessing, fully convinced that Paul may plant and Apollos water, but God giveth the increase.

I have also itinerated extensively in the county of Clare. I met in Newmarket on Fergus a man who with hands and eyes lifted towards heaven, thanked God when I assured him that you were quite recovered, and said he never felt more lonesome than when you left Newmarket, and that he himself, wife and children felt bound to bless with their latest breaths Mrs. Thomas, for her attention to his daughters while she lived in that country. I also had frequent interesting conversations in Ennis for a great part of three days and nights, also at Tullo, &c. I called at a school near Cononfin, and found on a Saturday evening sixty or seventy children gathered, singing and making melody to the Lord. I asked one of them several questions, which he answered according to the oracles of God.

The Lord has so far prospered my labours, that there were two protestants who were inclining to popery, prevented by my explanation of the Scriptures from falling into that horrible pit. I also visited several sick individuals who seemed to receive much benefit and strength of soul from my reading and humble petitions on their behalf. I trust that my efforts were no less useful in the county of Limerick; for in Fedemar and in Herbertstown I had several religious lectures. In Herbertstown a Romanist after he asked me several questions, said he felt fully persuaded and convinced that my explanation was right. I should not be at all surprised if this man and another, from the attention and their expressions, if they obeyed the call,—*"Come out from among them."* I need say nothing of Camas, but that I was busy there every morning and evening, and in fact every hour except when asleep, during six days and nights.

STEPHEN RYAN.

From an Irish Scripture Reader.

Moynoe Scariff, March 10, 1828.

REV. SIR,

I HAVE not been inactively employed during

the last month, but have laboured night and day, and from house to house, teaching Jesus Christ and him crucified, and as these labours of love seem to have been highly acceptable, notwithstanding the priestly opposition, I cannot but indulge the hope that they will appear to have been in some measure useful to souls.

Thursday, 14th ult.—Went into Shan Gow's forge; there were five men there before me, and four more followed me in; they were conversing about temporal things, but I soon turned it into a spiritual conversation: the smith ordered the man at the bellows to stop. A man from the parish of Inniscaltraugh, who occasionally acted as clerk to the priest of his parish, made great efforts to shew that the Romish church was built on Peter, and in his blind zeal hit the stone trough which lay on the hearth, several furious blows with his walking staff, repeatedly asking me, did not our Saviour say to Peter, "Upon this rock I will build my church," &c. to all of which I mildly replied. He at length declared before them all, that he was not able to support his argument against me, and all who were present said the same. They appeared deeply interested in what was said. From thence I went to Scariff, read portions of the word of life there, and spoke on the word for upwards of an hour.

Friday 22.—Whilst Stephen, Ryan, and I read and reasoned with a man in a field in Balloboy, seventeen men and women came up, to whom we read and reasoned for about an hour. They were truly thankful and requested of us to visit their houses, and three or four of them told me that they frequently discoursed amongst themselves, on the things which I had told them last year. They live in the mountain.

Monday 25.—At Clounty fell into a debate with a great advocate of popery, in presence of his family and a few others. This man boasted of the great authority of the Romish Church; he asserted that our Saviour built his church on St. Peter, that St. Peter built on the Popes, and that the Popes built on the Priests; but I endeavoured to shew him that those do not possess the inheritance of St. Peter, who do not hold the faith of Peter. We find that the faith of Peter differs at the very outset from that of his pretended successors, they tell us that Peter is the rock on which Christ built his church. St. Peter, on the other hand, in the 2nd chapter of his 1st Epistle, calls Christ himself, the rock, "the chief corner stone of the Church, elect, precious, and says he that believeth on Him shall not be confounded," &c. There was an intelligent Romanist present who did not interfere. A similar discussion took place in another house with the uncle of a priest, in

presence of about sixteen persons. This man came to my cottage after mass yesterday, accompanied by two of the men who had heard my former discourse with him; Stephen Ryan and Anthony M'Namara happened to be with me before they came, a few other Romanists came in after them, and surely we had a warm debate on the errors of the Church of Rome for about three hours. I could write volumes.

THOMAS BUSHE.

From a Sabbath Reader.

Bullyboy Scariff, March 11, 1828.

REV. SIR,

I HAVE exerted myself in every possible way since my last, to spread abroad the knowledge of the blessed gospel of the grace of God amongst my own poor spiritually misguided countrymen. M'C. the curate, I understand, gives lectures every night in the chapel of Scariff, since the commencement of Lent, and as I am told by numbers of his own flock, not a night does he let pass without exclaiming against the readers of the Irish Scriptures, and peremptorily charging and commanding his flock not to buy or sell, speak or have any sort of dealing with such enemies of their pure and holy church. I have lately had a very interesting night in Thomondgate. Fifteen persons present from various parts of the country; they approved of my conversation, and expressed themselves thankful. At Clouty I read three chapters in two houses in the native language: these people have always the greatest welcome for me, and though the priest has frequently warned them against me, yet they seem to take no notice of his anti-scriptural commands. I have visited Rahien in the parish of Tomgrany, and read portions of the Irish Scriptures to a family, and several others who paid every imaginable attention. The woman of the house expressed a hope that what they then heard would be the means of preventing her husband in future from cursing and swearing as he was always in the habit of doing, and that what she then heard did her heart more good than all the Masses she ever heard, and added that priests were the greatest robbers that ever she knew; that the priest had charged her 2s. 2d. for anointing her little boy, and would not leave the house till she was forced to pay him. Nothing could surpass the expressions of gratitude of the poor people in the mountains of Capahawn, for three visits I paid them; also

at Raynahomana in the wilds of the parish of Feacle for five successive days. Many sheets of paper could not contain the full account of various conversations and impressions that appeared to be made on several persons in the various parts in which I travelled since my last. M. BUSHE.

From the Rev. S. Davis to the Secretaries.

Clonmel, April 9, 1828.

MY DEAR SIRS,

I RETURNED from Cork yesterday, and found a letter from Mr. West which, states that the committee wish me to visit Wales for them. I shall do cheerfully as desired, and have no doubt of plenty of labour, though not perhaps the same profit as in Scotland. I have collected 24l. 9s. in Cork, which is rather more than on any former occasion. I preached two Sabbaths at Mr. Burnetts, and the Baptists shut up their place to attend there. A lady who had no money put her brooch into the plate, and her husband afterwards gave me a sovereign for it. Our assizes are going forward here. You can scarcely conceive such a state of society as is developed at them. If the Christian Philanthropists of Britain could see our state, they would drain their purses to help our exertions.

S. DAVIS.

CONTRIBUTIONS.

Received by Mr. Burls.

	£	s.	d.
Thomas Key, Esq. Waterford	100	0	0
Howarth, by Miles Oddy, Esq.	6	0	0
Rev. W. Nichols, Collingham	1	1	0
A Friend at Laverton	1	0	0
East Dereham, by Rev. J. Williams	3	0	0
Rugby Female Penny Society..	3	0	0
Bewdley, by Rev. G. Brooks	2	0	0

Received by Mr. Ivimey.

Rev. Mr. Murch, Stepney	1	1	0
Mr. John Deakin, Birmingham,			
Annual	2	2	0
Donation from Do.	5	0	0

Erratum.—In the last Chronicle, for Mrs. Ferair, read Mrs. Ferney.

Subscriptions received by W. Burls, Esq. 56, Lothbury, Treasurer; Rev. J. Ivimey, 51, Devonshire Street, Queen Square; and Rev. G. Pritchard, 16, Thornhaugh Street, Secretaries.

MISSIONARY HERALD.

NOTICE.

THE Treasurers of Auxiliary Societies, and other friends who may have Monies in hand on account of the Society, are respectfully reminded that the Treasurer's account for the year will close on the 1st of June, which renders it necessary that all payments intended to appear in the Appendix to the next Report, should be made in the course of the present month. It is requested that the respective accounts may be sent, properly balanced, to the Secretary, No. 6, Fen Court, Fenchurch Street, accompanied by the lists of Subscribers, &c. in alphabetical order. Due attention to this Notice will prevent delay in the closing of the Society's accounts, and consequently facilitate the early publication of the Report.

The Annual Sermons for the Society will be preached, Providence permitting, on Wednesday, June 18, and the Annual Meeting held, as usual, on the following day. Full particulars of the respective services will appear in our next Number.

BAPTIST MISSION.

FOREIGN INTELLIGENCE.

CALCUTTA.

From the "Auxiliary Missionary Herald," for June 1827.

Day of the Month.	Chapels.	Morning attend-ance.	Evening attend-ance.
1	Wellington Square,	60	70
3	Chitpore Road,	3	60
4	Bow Bazar,	—	40
7	Wellington Square,	—	30
8	Ditto,	—	40
10	Chitpore Road,	50	—
11	Bow Bazar,	—	30
16	Armenian Bazar,	—	30
22	Wellington Square,	40	40
23	Armenian Bazar,	—	40
24	Jaun Bazar,	—	100
25	Hat Kholah,	—	100
27	Chitpore Road,	60	—
28	Jaun Bazar,	80	—
29	Wellington Square,	40	60
30	Armenian Bazar,	—	30
31	Chitpore Road,	25	30
		358	700

"The preceding sketch will enable our readers to form an idea of the numbers who hear the gospel in our Bengalee chapels in Calcutta, in the course of a month, from a single missionary. The sketch is for the month of May, and the numbers put down, we are informed, are uniformly under, rather than overrated.

The numbers here put down amount, it may be seen, to rather more than a thousand. It should be remembered, however, that these do not include all that entered the chapel during the time of service, but only those who were present at the time of calculation; and that by successive departures the congregations were repeatedly renewed. Let us add to this estimate, also, the number which may be supposed to hear the gospel from other missionaries in Calcutta and its immediate vicinity; and the sum total amounts to a large aggregate.

From the above statement it is evident, that a knowledge of the gospel is spreading among the inhabitants of this metropolis, to an extent not generally imagined. Such being the fact, we may confidently expect, that before many years have rolled away, a grand and happy revolution in the sentiments and conduct of this idolatrous people will have been produced. To this anticipation it may be objected, that hitherto conversions to Christianity have been very few. Should this be admitted, we must confess, that with us this objection has little or no

weight: whether we reason *a priori* or *a posteriori*, our conclusions must be the same. As we can frequently determine by the nature and structure of an engine, what the effect will be when it is put into operation, so we may with equal certainty conclude, from the nature of the gospel, that error and wickedness cannot long maintain the ascendancy wherever it is faithfully promulgated. But we are not left to reason from the principles of the gospel only: its effects demonstrate its power. By the preaching of the cross, whole nations of heathens, both in ancient and modern times, have relinquished idolatry, and acknowledged Christ as their Lord and Saviour. In its effects, it indeed resembles those predicted of the stone cut from the mountain without hands, (Dan. ii. 34.) and is undoubtedly the same. Shall we then for a moment suppose, whatever discouraging circumstances may at present exist, that idolatrous India will effectually resist its operations? Let the word of God be perseveringly, extensively, and purely preached, and the conversion of the Hindoos is certain."

Extracts from the Journal of a Missionary resident in Calcutta.

May 22.—Tuesday morning, while preaching at Wellington Square, a Mussulman, a native of Upper Hindoostan, perhaps an Affghan, came in, who after listening for a while, thus commenced a conversation. Why could not Mahomet as well as Christ preserve us from sin, and finally present us faultless before the throne of God? *M.* Because, when he was tempted, he was unable to preserve himself from sin. *Mus.* Pray, what sin was Mahomet guilty of? *M.* He was guilty of falsehood, adultery, and murder. *Mus.* With what falsehood is he chargeable? *M.* With publishing to the world that he was a prophet, and that the Koran was brought to him from heaven by the angel Gabriel. *Mus.* With whom did he commit adultery? *M.* With Zeinab, the wife of Zeid, and others that I might mention. *Mus.* On what occasion did he commit murder? *M.* On many, in all the battles which he fought to establish a false religion, and the blood of all the slain lies at his door. My opponent denied the truth of my first charge, but admitted the two others, yet denied the guilt of them, inasmuch as Mahomet acted by the permission and command of God. I then asked him, if there was any harmony between the Bible and Koran. *Mus.* No, because the Scriptures which you now possess have been altered. *M.* Can you point out the parts in the Bible which have been altered, the time when, and the persons by whom this

guilty thing was done? To this question he seemed unable to reply, and immediately left the place.

27th.—Lord's-day. Conducted Native worship in the morning as usual at Choytim's little chapel. A man and his wife, who have long appeared serious enquirers, were present and very attentive. I was much interested with the account the man gives of himself. He appears to have been for many years "groping after God, if haply he might find him;" and with the hope of discovering the way of salvation has been various and expensive journeys to Juggernath, Gya, Benares, &c. He acknowledges, however, that the nearer he approached any place of reputed sanctity, the more depraved he found the inhabitants; and so seems till lately, when his attention was called to Christianity, to have despaired of obtaining the object of his search. The attention shewn by the missionaries to the Native Christians, and the kindness of the latter to each other, seem to have first satisfied him that the religion they professed was divine; and reminded me forcibly of the Saviour's declaration; "By this shall all men know that ye are my disciples, if ye have love one to another."

29th.—Tuesday afternoon. Having intimated to the people that my discourse was finished, I proposed myself ready to converse with any that desired to be further informed on the subject that had been discussed. Upon this two respectable looking Hindoos came forward and said, "We wish to make some enquiries, but would rather do it in a private manner, that we may not be disturbed by the people." In compliance with their wish, I ordered the door to be shut, and requested the people to leave the place; but some, finding that others were about to remain for conversation, requested permission to remain also, promising to take no part in it, but to sit and hear in silence; and when the two mentioned individuals objected, saying, They will certainly not remain quiet, a person with folded hands begged of them that he might be permitted to hear, and added, if the words you wish to hear are good, let us also hear, that we may be benefited, and if we do any thing to interrupt you, then send us away. To this the two enquirers consented, and commenced in the following manner. Having investigated our Shasters, and found them full of contradictions, we cannot arrive at any certain knowledge respecting our condition after death: does that event annihilate us, or does the soul survive it, and in what state? *M.* At death, the soul enters the world of spirits, where it will remain till the end of this world, when God will raise the body to life again, and reunite it to the soul; immediately after which,

we shall, with all the universe, be placed at the judgment-seat of Christ, to hear the sentence of God respecting our everlasting destiny, either to dwell with him in eternal happiness, or be driven into interminable woe. *Eng.* How can the resurrection of the body be possible; which must, after so many years, have been entirely mingled with the dust, and scattered in many places? *M.* With God all things are possible. He made us at the first from the dust, and cannot he do the like again? A goldsmith can alloy the precious metal, and he can also separate the minutest particles from the earth; and cannot God collect the dust of our bodies, and recombine it into human form? This reply seemed to obviate their difficulties, and excite their pleasure. After some further conversation, they all left the chapel, promising, however, soon to resume their enquiries.

June 2.—During the past week the small pox has continued to be very destructive, both among Europeans and Natives. Many of the former who had been inoculated, vaccinated, or even had the disease in the natural way, have been again attacked by it, and some have died; and among the Natives the mortality near Calcutta has been excessive. In several of our Female Native Schools, one in four have died of it, and almost the whole have been ill themselves, or had to attend their relatives attacked with it; so that their progress has been greatly retarded by their absence from school. Pujaree, a most interesting little girl of six years old, and one of only two scholars we have been able to procure for the Asylum, has also fallen a victim! What diligence and zeal are required of missionaries in this country particularly, who, standing between the dead and the living, are called to see such numbers “carried away as with a flood” to that world where they are for ever placed beyond the reach of their instructions!

June 3.—Baboo Ram and his family having returned from Bhaugulpore, bringing with them a young Mussulman, who professes a wish to find the way of life, and there being several other strangers present, my congregation was larger than usual. The new song, “Worthy art thou, &c. for thou hast redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation,” was my text, and received an interesting illustration from the members of the congregation, among whom were one or more Hindoos, Mussulmans, Mughls, and Portuguese, addressed by myself, an Englishman. To my great joy the Native brethren appeared more interested than usual, and asked many appropriate questions on the subject of discourse.

June 4.—Monthly Missionary Prayer

Meeting this evening, at Circular Road chapel. Brethren Robinson and Hill prayed, and brother Mack gave the address.

June 5.—Our monthly Missionary breakfast this morning, as usual, at eight, preceded by social prayer meeting at seven. On account of the excessive heat in returning, very few of our brethren can attend during the hot months. Brethren G. Pearce, Schmid, and Thomas engaged in prayer, and we read as usual extracts from Innes’s Christian Ministry, a most excellent volume, presented us by the committee at home. We find these social meetings of Missionary brethren of various denominations, very cheering and productive of much friendly feeling and conduct.

June 6.—Native Church Meeting this evening. One of our Native brethren, who had been guilty of theft, was restored, on his manifesting deep repentance for his conduct, and his cheerfully offering, under a sense of his sin, to restore *double* what he had stolen. Poor Paunchoo’s case deferred for final decision till next Wednesday.

June 9.—Brother Carapeit this morning conducted the worship, which for the last 18 months has been occasionally held at our house, for the benefit of the *Printing Office* servants; about twenty-five (one third of the number employed) were present. The attendance of all is perfectly optional, and I have been more than once much encouraged by the desire expressed by some in particular to attend this and other services more frequently.

June 10.—Lord’s Supper administered to the Native church by brother Carapeit. Eleven communicants, four serious enquirers, with eight or ten others, less hopeful, were present. After the service, we had a long conversation with the Native brethren on religious subjects, which gave me great pleasure. I feel happy in the persuasion, that some at least of our dear Native members are growing in knowledge and in grace, and that in due time we may hope to have their number increased by the addition of such as shall be saved. Notwithstanding our heavy trials, we bless God that on the whole the Native church appears in a reviving state, to which we think the observation of a day of fasting and prayer, three weeks ago, has greatly contributed. O Lord, we beseech thee, send now prosperity.

MONGHYR.

We are happy to state that a letter has lately been received from Mr. Leslie, which gives an encouraging account of the improve-

ment in his health, which had enabled him to engage more frequently in his missionary labours than ever before. At the date of this letter (Nov. 16.) he was returning from a visit of a few weeks to Calcutta and Serampore, where he had left all well. He called at Cutwa on his way home, where, he says, "my expectations were fully realized in the steady progress of the Mission there."

BURMAH.

From the Auxiliary Missionary Herald for August, we copy the following article respecting the Infant Mission in this empire, belonging to our American Baptist brethren.

"We noticed in our number for March, the departure of the Rev. G. Boardman, American missionary, to join his brethren in the Burmah country. We are now happy to state, that he has arrived in safety, and taken up his residence at Maullaming, a military station, distant from Amherst town about twelve miles, which promises to be an eligible station for his permanent abode.

By the last intelligence from Dr. Price, at Ava, we learn, that his school for the children of the Burmese nobility prospers beyond his expectations. His scholars, he remarks, learn very fast, and the king is much pleased, although he has been repeatedly made to know that the Bible is the chief school-book. One of the youths is very desirous of possessing a copy of Rees's Cyclopædia, and has commissioned Dr. Price to expend Rs. 800 for that object. In conducting this seminary, the labours of our brother are rather heavy, especially as his health is far from being good. He is under the necessity of copying for every additional pupil, some part at least of an English and Burman dictionary, which he has compiled. To save himself this severe tax upon his time and strength, as well as provide the Burmans with an important work, he is desirous of getting it printed, which we hope he will soon be able to accomplish.

Dr. Judson and Mr. Wade are at present pursuing their labours at Amherst town; but as the retention of this station by the British still remains a matter of doubt, their final settlement there is uncertain. The

subjoined extract of a letter from Dr. J. on the death of his only daughter, six months after that of Mrs. J. will doubtless prove interesting to our readers.

Another tie that bound me to earth is severed, and my darling Maria lies by the side of my beloved Ann. They were separated from one another, six months precisely. The mother's eyes were closed on the 24th of October, and the child's on the 24th of April following.

Brother Boardman is settling himself at Maullaming for the present. We are doubtful whether Amherst will become the seat of government, and a place of sufficient work, to be an eligible mission station. One native woman, wife of a French trader from Rangoon; has lately been baptized, and we have a few hopeful enquirers.

But my heart is in the grave. O that I could transfer it thence to heaven. The top of the little enclosure which contains the wreck of all I held most dear on earth, and the Hope tree, under which they rest in hope, are visible from the window of my room. How can I sit composed and happy, and prosecute my usual studies, and my missionary work?

"Beyond the hills, beyond the seas,
Oh for the pinions of a dove,
Oh for the morning's wing, to flee
Away, and be with them we love."

The Hope tree stands at the head of the graves;—but it looks towards heaven, and lifts up its branches amid the storms of this tempestuous region, not drooping over the sleeping, mouldering tenants of the tomb. I would fain be like the Hope tree, and look towards heaven; but Faith is weak, and her eye frequently bedimmed by the tears of grief, and distempered by conscious sin."

KINGSTON.

The following account of the daily school at Kingston, under the care of Mr. Knibb, contained in a letter from himself to the Secretary, cannot fail to interest the friends of the rising generation. It is dated Kingston, Jan. 12, 1828:—

"During the whole of the past year, the average attendance of the children has been equal to what an English school would have presented, which is to me a peculiarly pleasing incident. When I first came here, my mind was continually fretted with the care-

lessness of the parents in sending their children, and though much of this yet remains, still there is a manifest improvement, which indicates an increased desire on their parts that the children should improve under the advantages they enjoy.

Seventy-three boys and 50 girls have been admitted into the school during the year, and 36 boys and 39 girls have left during the same time: 35 to their trades, were able to read their Bibles and to write; many of the others were excluded for non-attendance. One little girl died rather suddenly, glorying in a crucified Jesus. The clear increase during the past year is 47. Number at present receiving instruction, 324; received since the commencement, 613.

I have found it a very useful plan to set apart one afternoon in the week, for the express purpose of Scriptural interrogation and religious instruction. The children seem to feel much pleasure in the exercise, and their answers often delight and cheer my mind, when wearied with the excessive fatigue of the schools. We generally conclude with singing and a short prayer.

The public examination was on the 20th of December: a respectable company of ladies and gentlemen were present, with many of the parents of the pupils, who expressed themselves highly gratified with the improvement and order of the children.

About half-past ten, 260 children were present, and commenced the pleasing service by singing—

Come children, hail the Prince of Peace,
Obey the Saviour's call;
Come, seek his face, and taste his grace,
And crown Him Lord of all, &c.

The school was then opened in the usual manner, by reading the Scriptures: the elder children read a portion of the word of God, and were questioned as usual. Some very little boys then read the Testament, which seemed much to interest the company.

After the whole system of reading, writing, and arithmetic had been shewn, the children exhibited their specimens of writing and cyphering, and the girls of needle-work; which were highly approved of by many of the ladies and gentlemen present. Some of these I hope soon to be able to send you.

The children then stood up, and sung by themselves—

From all that dwell below the skies,
Let the Creator's praise arise:

which to me, and I have been informed to many besides, had a very pleasing effect.

The rewards were distributed by a cler-

gyman and two other gentlemen, after which the children partook of their annual feast of cakes and fruit, and the interesting service was closed.

Much, very much, did I wish that the kind and benevolent friends of youth in England could have witnessed the scene, as I feel persuaded it would lead them to renewed exertions, in endeavouring to extend the blessings of scriptural instruction, and to feel an intense desire that the time may soon come (so devoutly wished for by every one who loves his fellow-creatures), when every child in the world shall be able to read that word which alone can make him wise unto salvation. Hasten it, O Lord, in thine own time.

You will please to acknowledge the receipt of the fancy articles from Laverton, and return our best thanks to the kind donors.

The congregation at Port Royal has increased so as to render an enlargement of the place necessary. I have commenced, and hope soon to give you an account of the opening. In your report of this station, you mention 150 removed from Kingston church; 100 was the utmost."

CHURCH MISSIONARY SOCIETY.

DEATH OF ABDPOOL MUSSEEH.

On the 4th of March, in the last year, the Church Missionary Society sustained a considerable loss by the death of Abdool Musséeh, a Christian native, who had been for several years employed at Agra and other places, in the work of the ministry, and, there is reason to hope, had been the instrument of usefulness to several of his countrymen. He is said to have been the only native to whom it was ever known that the labours of the amiable and pious Henry Martyn were rendered effectual; and his peaceable and consistent deportment through life, as well as the supports he experienced in death, amply attested that he was indeed *a brand plucked out of the burning*. He had latterly taken up his residence at Lucknow, where his relatives resided, and where he breathed his last. We

extract a few particulars of the closing scene from a Calcutta publication, entitled "Missionary Intelligence."

"He had lately visited some English friends at Cawnpore, where his conversation with respectable natives had as usual excited much attention, and it was his purpose to have gone over occasionally to that station; but Divine Providence had other designs respecting this tried and faithful servant. On his return, he had not attended divine service at the Residency as usual, for some Sundays; but it being reported that he was confined with boils, no further inquiry was made. At length, the native assistant of Dr. Luxmore reported so unfavourably of his state, that Dr. L. kindly went to visit him, and finding him in a dying condition from mortification, arising from a carbuncle, humanely had him conveyed to his own house, where he was supplied with suitable medicine, nourishment, and attendance to the last.

To a friend who knew his value, and waited on him with Christian affection, he expressed his gratitude to Dr. Luxmore for giving him room in his own house; for, he said, that had he died at home among his own relations, they perhaps would have interred his remains according to the ceremonies of their own erroneous faith; 'but now,' said he, 'Christian brethren will bury me.' In the latter end of February, he sent a message to the Resident, begging he would do him the favour to come and see him before his death: with this request Mr. Ricketts readily complied. After making known his wishes, as to where he would be buried, and some other trifling requests, he expressed himself perfectly resigned, and that death had no fears for him; for that our Saviour had deprived death of its sting. He thanked Mr. Ricketts for all that he had done for him, and looking steadily at him for some time, seemed to pray internally; then saying he was easy and content (or happy), begged him to leave him. He afterwards expressed to the friend who attended on him, his gratitude for this attention on the part of Mr. Ricketts, saying, 'See the fruits of Christian love.' The day before his death, Abdool requested his friend to write his will; this was accordingly done, after an English form. A house which the Resident, with his usual liberality, had enabled him to purchase, he left to his mother; his books to the Bible Society; and his clothes to a nephew, for whom he had always shewn much love. This document he desired might be delivered into the hand of his dear Christian friend Mr. Ricketts. He then declared to the witnesses, before his

brother and relatives there present, in a cheerful manner, and with perfect composure of mind, putting his hand upon the seal, that the seal was his. He then said, 'Thanks be to God, I have done with this world: and with regard to my mother,' putting his hands in a supplicating posture, 'I commend her to God.' Then, laying his hand upon his nephew, he said to his friend, 'Speak to the Resident, that no one be allowed to injure him:' then desiring his friend to come near him, and putting his hands in an attitude of prayer, he said, 'O Father, Son, and Holy Ghost, be gracious to ———.'

On the 4th, after the doctor had visited him, he was told that he was advised to eat animal food. Raising his head from the pillow, he said, 'Brother, a man does not live by bread alone, but by the word of God. See for how many days I have eaten nothing, and yet am alive.' He then began to inquire after a man, who had been with him for some time for religious instruction, and being told he was present, desired he might be called. He questioned him on some points of religion, and explained to him the Lord's Prayer throughout. He spoke of his intention to baptize him, should he recover, and desired that in the event of his death, the Rev. Mr. Whiting or Mr. White might be requested to do so. In the evening, the wife of his friend called to see him, and on her asking him how he was, he said, 'Very well, sister, thanks be to God;' but this, it is observed, he must have meant of his soul; for his body was extremely ill, and hiccup, the usual precursor of death, had come on. He was told, that the New Testament was at hand, and at his desire the 4th chapter of St. John was read: at the conclusion he said, 'Thanks be to God.' A favourite hymn was then sung. He had composed it but a short time before; and the following literal translation will convey some distinct idea of the source from which this servant of Christ derived consolation in a dying hour:—

Beloved Saviour, let not me
In thy fond heart forgotten be—
Of all that decks the field or bowers,
Thou art the sweetest, fairest flower.

Youth's morn has fled, old age come on,
But sin distracts my soul alone;
Beloved Saviour, let not me
In thy fond heart forgotten be.

He joined in singing this hymn, and desired it might be sung a second time; but alas! he could no longer articulate distinctly, and became insensible to every thing around him. Soon after recovering a little, he inquired if the female friend above

referred to were gone, and this was the last expression that could be understood. He lay seemingly perfectly easy till about half-past eight, when he raised his head from the pillow, and with his left hand took hold of the hand of his friend, then gently withdrew it, and breathed his last.

According to his desire, his remains were interred in the compound of his own house. The Resident, with other friends, kindly attended the funeral on the morning of the 5th, and read the burial service at the grave. The Resident has also ordered a monument to be erected over the grave, and directed an inscription to be prepared, both in English and Persian."

A sermon had been delivered in the same place in the morning of the same day, by the Rev. Eustace Carey, founded on 1 Thess. v. 6. In the evening the chair was occupied by the Rev. W. Walton, the respected pastor of the church, and in addition to the usual business of the meeting, an Association was formed for the congregation in connexion with the County Auxiliary. On this occasion, the audience were addressed by the Rev. Messrs. Gough of Westbury Leigh, Rodway and Fleming of Bradford, Newman, Witty, and Curwen of Frome, Anstie and Millard of Trowbridge, as well as by Mr. Carey and the Secretary of the Parent Society.

Sermons were preached, and in some instances public meetings were held, during that and the following week at Frome, Devizes, Bradford, Melksham, Beckington, Laverton, Philips Norton, Corsham and Chippenham. In the place last named the chair was kindly occupied by our highly esteemed friend the Rev. Richard Elliott of Devizes; and those who are acquainted with the circumstances of the infant congregation at Chippenham, will be able to appreciate their zeal on learning that, including the collection at the annual meeting, upwards of twenty guineas were contributed by them during the past year. The total amount from the Auxiliary is, we are informed, about £300.

HOME PROCEEDINGS.

WILTS AND EAST SOMERSET.

The third Annual Meeting of the Auxiliary Society for Wilts and East Somerset, was held at the Baptist Meeting House, in Back Street, Trowbridge, on Wednesday Evening, April 2.

Contributions received on account of the Baptist Missionary Society, from March 20 to April 20, 1828, not including individual Subscriptions.

FOR THE MISSION.

£ s. d.

Legacy of Mr. Matthew Wilson, late of Kettering, by J. C. Gotch, Esq. Executor (duty paid by the Executors)	100	0	0
Evesham, Subscriptions, &c. by Rev. D. Davies	8	10	0
Haworth, Subscriptions and Collection, by Rev. M. Oddy (£10 10s. previously acknowledged).....	24	0	0
North of England Auxiliary, by Rev. R. Pengilly, viz.:			
Newcastle	10	10	0
Ditto, for Serampore Translations, by Miss Angas.....	11	0	0
Berwick and Tweedmouth, for ditto	8	0	0
Ditto, Juvenile Society, for ditto	2	10	0
Broomley	3	17	0
Broughton	14	12	8
North Shields	5	13	0
Rowley	2	15	0
(£20 previously acknowledged.)			
	58	17	8

Devonport, Collection, &c. by Rev. T. Wilcocks.....	17	14	6
Dublin, Moiety Female Society, by Mrs. Sprigg	3	13	6
Banff, N.B. for Serampore Schools, by Rev. J. Gibb	6	0	0
Exeter, Sundries, by Rev. S. Kilpin	3	5	6
St. Albans, Auxiliary Society, Subscriptions, &c. by Rev. W. Upton.....	23	13	0
Missionary Box, by Female Servant, John-street Chapel	3	17	0
Weston by Weedon, three years' Subscriptions, by Rev. W. Gray	10	0	0
East Dereham, Subscriptions and Collection, by Rev. J. Williams	8	14	0
Rugby, Female Society and Subscription, by Rev. E. Fall	5	0	0
Wilts and East Somerset Auxiliary (part), by B. Anstie, Esq. Treas. viz.:			
Devizes	24	14	5
Ditto	16	16	3
Philips Norton	6	2	6
Frome	68	19	6
Beckington	2	2	0
Chippenham	21	14	5
Corsham	5	0	0
Melksham	6	3	0
Trowbridge.....	11	17	2
	163	9	3
Wick and Pulteney, Missionary Society, by Mr. Cauldwell	7	10	0
Great Missenden, Missionary Association (one moiety), by Rev. T. Price..	19	16	0
Mr. John Deakin, Birmingham	Donation	25	0 0
Mrs. Priestley, by W. B. Gurney, Esq.	Do.	5	0 0
Friend, by the Secretary.....	Do.	1	0 0
Mr. Arnold, Gravesend, by ditto.....	Do.	1	0 0
Friend from Northampton, by ditto.....	Do.	0	7 6

WEST INDIA FUND.

Thomas Key, Esq. Water Fulford.....	50	0	0
Laverton, Friends, by the Secretary	1	2	6
Friends, by Mrs. T. Rippon, viz.:			
Mrs. Nokes.....	2	2	0
Mr. Dixon	1	0	0
Mrs. Dixon.....	1	0	0
Miss Law	1	0	0
Mrs. Rippon	1	1	0
	6	3	0

TO CORRESPONDENTS.

Those Friends who have been disappointed in obtaining copies of Mrs. Leslie's Memoir, &c. are respectfully informed that the Second Edition has now left the press, and that they may be supplied on application, either to the Mission House, or to Messrs. Wightman and Cramp, 24, Paternoster-row. Fine copies, 4s. 6d.; common paper, 3s.

The thanks of the Committee are returned to Mr. Henry, Bermondsey, for a parcel of Magazines: as also to Miss M. A. Maurice, of Southampton, for ditto.